

Gay Community News

VOL. 7, NO. 8

THE GAY WEEKLY 50¢

SEPTEMBER 15, 1979

NO APOLOGIES!

Rioters in
San Francisco
Charged with
Multiple
Felonies



MAY 21st 1979

SAN FRANCISCO

Fire Bombs,
Death Threats
In N.Y. State

Children of
Lesbian Mothers
Speak Out

Women
Harassed at
U.S. Border

Gay Community News

Vol. 7, No. 8

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September 15, 1979

En Route to Music Festival Agents Harass Women at Border

By Jil Clark

"Are you going to the Michigan Women's Music Festival?"

"No, I'm just going camping . . ."

"Well, you go back to Canada to get cured and then come back to the U.S. for a vacation."

Thus went an interaction between a Michigan border guard and one of the hundreds of lesbians who attempted to cross over from Ontario to Michigan a few weeks ago. Between August 19 and 25, scores of cars and vans headed for the 4th annual Michigan Women's Music Festival were pulled over at Port Huron, Michigan, and other entry points. The women who were not U.S. citizens were summoned inside the immigration station one by one for interrogation and were refused entry into the U.S.

According to Ginny Vida,

Media Director of the National Gay Task Force (NGTF), the following were among the questions that the guards directed at the women:

"When was the last time you slept with a man? . . . Have you slept with a woman? . . . Did you enjoy it? . . . What do you enjoy more — sleeping with men or with women? . . . How do you feel about homosexuality? . . . Who is the male and who is the female in your relationship? . . . Why are you travelling with women? . . . Do you carry a purse? . . . Are you going to the Michigan Women's Music Festival? . . . Did you know that the Festival is for lesbians? . . . Do you mind the fact that the Festival is for lesbians? . . . Are you a lesbian? . . . You have denied that you are a lesbian, but another woman in your car has told us that all of you



Donna Gray photo

Lucia Valeska, Co-Executive Director, NGTF

travelling together are lesbians . . . How do you feel about that? . . ."

NGTF Co-Executive Directors Lucia Valeska and Charles F. Brydon and a Vice President of the National Organization for

Continued on Page 6

Court Refuses Extradition of Revere Defendant

BALTIMORE, MD — A Maryland court has refused to extradite a defendant in the so-called "Revere sex case" because the "monumental arrogance" of the Suffolk County District Attorney indicates that the defendant, 47-year old Thomas Colvin, "will not receive a fair and impartial trial."

Colvin was one of 24 men originally indicted on December 7, 1977, by former Suffolk County D.A. Garrett H. Byrne's office in

the notorious "Revere sex-ring case." He was charged with one count of statutory rape of a boy under 16, a felony carrying a possible life sentence in Massachusetts, indecent assault on a minor, and unnatural acts. However, Colvin moved from Massachusetts to Maryland since the time of the alleged offense [February 1976], and Massachusetts authorities sought his extradition from that state to face trial.

The Baltimore City Court refused the Massachusetts request to have Colvin returned as a fugitive. First, the court noted that the original indictment did not specify the exact date of the alleged offense [the 1976 indictment read "between the first and twenty-ninth days of February, the exact date being to the said Jurors unknown"]. "It seems basic to the requirements of due process that one accused of crime in a

Continued on Page 6

'The Sodomites Will Win' New Group Becomes Object of Fire Bombs, Death Threats

By Robert J. Korzuch II
Gay Light Collective

WATERTOWN, NY — Harassment, beatings, death threats, and even fire bombs aimed at the newly formed Watertown Gay Task Force (WGTF) have made it the center of attention in this northern New York factory community of 30,000. Since their formation in July, WGTF members have received mixed reactions from members of the larger community, culminating in nights of violence following the open opposition of Rev. Daniel Lovely, a self-professed Baptist minister and the leader of the Watertown Baptist Temple.

Lovely's crusade began a couple of weeks before the formation of the WGTF. He had placed a sign in front of his church proclaiming "God Says Death to Homos."

When the Task Force distributed flyers soliciting support for the organization, Lovely countered with a flyer reproducing the WGTF flyer and proclaiming the "Invasion of the Homos." Lovely's flyer asked citizens of Watertown: "Are we going to allow this kind of filth in our city?", "Are you ashamed of the many churches in town who have stood against the Bible by supporting this type of perversion and ordaining these Q . . . s [sic] into what they say are God's ministries?" Lovely also quoted familiar anti-gay passages from Leviticus.

At their regular Sunday meeting, WGTF members denounced Lovely's circulars as

"smut." "We're not out to hurt anyone," said a lesbian member, "but we're not going to be stepped on." It was stressed that only non-violent tactics would be used in response to Lovely's opposition. "We're going to handle this in a peaceful way," WGTF President Patricia Tanner said. "We're not going to stoop to Lovely's level."

On Sunday, August 19, three WGTF members attended services at Lovely's church and met with him. Lovely agreed to debate the issue on television as soon as arrangements could be made. He also invited the WGTF members to stay for coffee and cake saying, "Go downstairs and have some cake and coffee, you can taste the arsenic in it."

Lovely, unlike Anita Bryant and other religious opponents to gay rights, does not feign love for the homosexual "sinner." "They should be killed through governmental means," he told the *Watertown Daily Times* on August 17. "There are a lot of people in Watertown that enjoy living in a non-Christian world and it's got to be stopped."

"I push on homosexual issues no more than I push on any other kind of sinful issue. I'm pushing also for death to adulteresses. The Bible teaches that, death to adulteresses and adulterers. The Bible teaches death to people that commit a relationship with a beast," Lovely told Syracuse's WSYR-TV news reporter Don Torrence. When asked what this would do to the population of

Watertown, Lovely replied calmly, "I say it would reduce the population by about 50%."

Due to the publicity over Lovely's attacks on the city's gay community, the *Watertown Daily Times* did a feature story on the Watertown Gay Task Force in its August 22 edition which released the address of their headquarters, the home of some WGTF members. That evening they began receiving death threats and threats of violence aimed at the house. At 11:15 p.m. a fire bomb was thrown. They proceeded to call the police, who took 50 minutes to arrive at the scene. The car from which the bomb was thrown remained in the area, circling the block for some time. "If the cops would have made it, they could have caught the people who shot the fire bomb," a WGTF spokesperson stated. WGTF members charged that "when the police arrived, they acted very sarcastic and at one point started to talk about Willowbrook Golf Course to show that they weren't really interested in what happened."

WGTF members, with help from gay organizations in Syracuse, moved to get legal advice to force the police to give them protection. The news media was told that research was being done on the possibility of a civil suit against the city for negligence and against Lovely for creating a climate of violence. The New York State Attorney General's office put pressure on the Watertown Police and the next

Continued on Page 6

Committee Aims to Defend City Hall Rioters

By John Kyper and Charles Hinton

SAN FRANCISCO, CA — The May 21st Defense Committee has been organizing here for the past three months to help member of the local gay and lesbian communities deal with the aftermath of the riot following the Dan White verdict. The Committee's purpose is two-fold: to aid the defense of those who were arrested at City Hall, and to educate the community about the dangers of various investigations, including a possible grand jury "fishing expedition."

As the gay community of San Francisco is considered the most organized of any city in the United States, the repression against it is more organized. The anti-gay Cops for Christ have been active for several years. Since the assassination last November of Mayor George Moscone and Supervisor Harvey Milk, there have been numerous incidents of police violence at the Crystal Hotel in the Tenderloin and at bars like the Starlight Room, Amelia's, and Peg's Place. Police activities have contributed to a general rise in tensions in other neighborhoods, particularly among Latinos in the Mission and among blacks in Hunter's Point.

Nineteen of the 28 people arrested the night of the City Hall riot have been charged with multiple felonies for destroying property and assaulting police officers. District Attorney Joseph Freitas, who is running for re-

Continued on Page 6



A sign at Rev. Daniel Lovely's church indicates that "Sodom-Town" is just one mile down the Black River Road from the Watertown Baptist Temple.

News Notes

quote of the week

"It is futile to argue that if all the homosexuals in America came out tomorrow their overwhelming numbers would make opposition useless. Homosexuals won't come out tomorrow — because they have the choice to remain invisible, a choice denied to every other oppressed minority. What do blacks or women have to lose by increased militance? Closeted homosexuals, on the other hand, stand to lose all the privileges they have enjoyed passing as straight men. To claim that the psychic, social, or moral benefits of coming out will offset this loss or privilege, particularly the exemption from scorn, is arguable if not dubious. At present, coming out is a rite of passage undertaken alone; until gay men can offer one another the kind of support blacks and women are creating for themselves, they will have little to ease the trauma of going public."

— Seymour Kleinberg, writing in an essay entitled "Passing: Gay Men Posing as Straight" in the August 1979 issue of *Christopher Street* magazine.

police chief invites gay applicants

PORLAND, OR — Portland Police Chief Bruce Baker, in an address to the Portland Town Council, stated that the police department does not discriminate on the basis of sexual orientation and invited gay persons to apply for jobs with the Police Bureau.

Baker's remarks were widely reported in the local media, and subsequently he received "numerous calls from anti-gay rights conservatives," according to a spokesperson for the Portland Town Council (PTC), Oregon's major gay civil rights organization. Jerry Weller, PTC co-chair, said that telephone calls were also directed to the office of City Commissioner Charles Jordan, who is in charge of the Police Bureau.

"Baker's speech is a sign of the strength of Portland's gay community," said Weller, "and is indicative of the growing acceptance we are achieving . . . Baker has opened the door and it is the gay community's responsibility to take advantage of that."

women and health probes alternatives

FREELAND, MD — Healing Ourselves/Women and Health is the theme of a conference to take place Oct. 5-7 at the Heathcote Center in Freeland. The focus of the conference is on alternatives to traditional health care offered to women.

The cost is \$40 for women and \$20 for children, which includes meals and lodging. Child care will be provided by advance arrangement. Space is limited; pre-registration is encouraged. To pre-register, or to obtain further information, contact the Heathcote Center, 21300 Heathcote Rd., Freeland, MD 21053, or call (301) 329-6041.

nelaa holds first conference

BOSTON, MA — The first annual conference of Northeast Lesbian A. A. and Al-Anon (NELAA) will be held Oct. 5-8 at the downtown campus of the University of Massachusetts, 100 Arlington St., Boston. Suggested fee for the weekend of workshops, an open house, a potluck dinner, picnic, disco dance, and A. A. and Al-Anon meeting is \$10. Child care and housing will be provided, and an interpreter for the hearing impaired will be provided if there is advance notice of the need for one. The conference is drug- and alcohol-free.

To register, or to obtain additional information, write NELAA c/o GCN Box 83, 22 Bromfield St., Boston, MA 02108.

in a positive way

BALTIMORE, MD — As a counter-resolution to the measure adopted recently by the Baltimore Gay Alliance on the subject of age of consent laws (see GCN Vol. 7, No. 3), the Baltimore Coalition of Black Gay Women and Men voted on Aug. 20 to approve the following resolution:

"Resolved, that the Baltimore Coalition of Black Gay Women and Men does not condone supporting the rights of people involved in consensual sexual activities regardless of the age of the parties because it also supports Man/Boy love. Our women as well as our men find this issue offensive, knowing that gays molest and recruit children is one of the most threatening stereotypes to the lesbian and gay community."

"In this counter-resolution let it be stated that every group in the Baltimore gay community is not in favor of Man/Boy love. To repeal all age of consent laws would be a mistake in view of the fact that children are still molested, sometimes by rape and sometimes by coercion. We as gay consenting adults are still seeking our rights on a national and local level which we do not as yet have."

"The Baltimore Coalition of Black Gay Women and Men believes that everyone has the right to privacy but after coming out of the closet, we do not have to pull out all of our dirty laundry and expect it to be accepted. But instead we believe that we should present ourselves in a positive way."

man faces murder charge

CAMBRIDGE, MA — A 27-year old Boston man went on trial in Middlesex Superior Court last week for the murder of a Catholic brother from Rhode Island last Feb. 6 (see GCN, Vol. 6, No. 33). William Doucette is charged with first-degree murder in connection with the death of 43-year old Ronald Landry of the Order of the Sacred Heart, Manville, RI.

Asst. Middlesex County District Atty. Lawrence McCormick said the state will prove that Landry met Doucette, an employee of Jacques lounge in Bay Village, around the Park Square Building and went with him to a Malden motel for sex. Police sources told GCN they believe that the two men got into an argument over sex or money once in the motel room, and Doucette stabbed Landry in his back, chest, hand, and neck.

Court-appointed defense attorney Barry M. Haight said that Doucette was acting "in self-defense" in fighting off "a homosexual attack."

klan denounces 'queer' politicos

DAVIE, FL — An estimated 500 persons cheered the burning of crosses recently as members of the Florida Ku Klux Klan rallied to denounce liberals, homosexuals, and crooked politicians.

Florida Grand Dragon John Paul Rogers claimed that the Klan has acquired an undeserved reputation for its appeal to white racism. "The dictionary once defined 'racist' as a person proud of his race," Rogers said, "but today it's a person who has hatred for another race. I prefer to think in terms Abe Lincoln used. He saw while people running the country."

Rogers went on to issue a denunciation of "political liberals working in Washington, DC, terming them "queers." "Folks can call them homosexuals all they want to," Rogers said, "but they're still queers in Lake Wales, Florida."

gay marching band forms

NEW YORK, NY — The newly-formed New York Gay Community Marching Band needs musicians to play, space to rehearse, and non-musicians to assist in producing concerts and other band activities. Rehearsals will begin in late Sept., and the band's first performances are scheduled for Nov. and Dec.

The marching band, which will perform indoors in concert as well as in parades and other outdoor settings, is being formed as an autonomous arts organization with assistance in the inception stages by the Lambda Council for the Arts. The Council is a new funding and assistance activity currently being initiated under the auspices of the National Gay Task Force.

To get in touch with the New York Gay Community Marching Band, call (212) 741-5800, or write Robert Wolff, General Manager, c/o National Gay Task Force, 80 Fifth Ave., New York, NY 10011.

have you heard from anita?

CONCORD, NH — The New Hampshire chapter of the National Lawyers Guild is seeking persons who have been disturbed by receiving mailings from Anita Bryant Ministries.

The Guild's interest was aroused after a number of New Hampshire lesbians and gay men reported receiving surveys in the mail from Anita Bryant Ministries.

Anyone who has been disturbed by such mailings and who would like to do something about it is asked to send his or her name to the New Hampshire Chapter of the National Lawyers Guild, Gay Caucus, White Street, Concord, NH 03301.

The lawyers ask those persons to check the address used by Anita Bryant Ministries against addresses used by other groups, publications, or services from which mail is received. Any similarities, such as the use of a middle initial or a misspelling, may indicate how Anita Bryant Ministries received the name.

The guild is interested in hearing from anyone who would like to be a plaintiff or who would like to help fund a class-action lawsuit based on privacy rights, the selling of one's name without permission, and the distribution of unsolicited political material of a vitriolic, highly emotional and inflammatory nature, which causes emotional and mental distress to the receiver.

draft protest scheduled

BOSTON, MA — The Boston Alliance Against Registration and the Draft (BAARD) will sponsor a rally on Sat., Sept. 15, to protest legislation in Congress aimed at initiating the return of the draft. The rally will take place in front of the State House on Boston Common from 1-5 pm.

Speakers include Boston mayoral candidate Mel King (D-South End), poet and anti-nuclear activist Denise Leverett, feminist poet Karen Lindsey, and peace activist Janet Rose. Entertainment will be provided by the percussion ensemble, La Triba.

For further information, contact BAARD at (617) 623-5110.

appeal filed in sodomy conviction

NEW YORK, NY — Attorneys for Ronald Onofre have appealed the decision of the Onondaga County Court denying Onofre's challenge of the constitutionality of New York's consensual sodomy statute (see GCN Vol. 6, No. 45). Onofre was arrested for engaging in sexual activity in his own home with a consenting adult male.

Margot Karle, of the New York City-based Lambda Legal Defense and Education Fund, Inc., and co-counsel Bonnie Strunk of Syracuse (NY) will present arguments in the Appellate Division of the New York Supreme Court that the statute violates Onofre's rights to privacy, due process, and equal protection, and that it violates the Establishment Clause of the First Amendment because of its religious bases.

According to Lambda, "This case is becoming very expensive, and its success will rely on contributions. Anyone wishing to contribute to the costs of overturning this obstacle to the attainment of lesbian and gay rights can send donations to Lambda Legal Defense and Education Fund, Inc., 22 E. 40th St., New York, NY 10016."

gertrude stein opposes askew

WASHINGTON, DC — The Gertrude Stein Democratic Club of Washington has announced its opposition to Pres. Jimmy Carter's nomination of Reuben Askew to the Cabinet-level post of Special Representative for Trade Negotiations.

"During the spring of 1977, Mr. Askew went out of his way to ally himself with Anita Bryant's Dade County campaign against the basic rights of gay Americans," said Tom Bastow, president of the Club. "No group of U.S. citizens should sit quietly by when a politician who has participated in a hate campaign against them is rewarded with high office."

The Gertrude Stein Democratic Club urges gay political groups across the country to write the U.S. Senate Finance Committee opposing Askew's confirmation.

third world conference to meet

WASHINGTON, DC — Plans are moving ahead for the Third World Lesbian/Gay Conference, scheduled for Washington's Harambee House from Oct. 12-15. Co-sponsored by the National Coalition of Black Gays (NCBG) and the National Gay Task Force, the conference will highlight a number of topics, among them the formation of a national network for third world lesbians and gay men, establishment of an education and communication network for and among third world lesbian and gay organizations, and confronting such issues as racism, sexism, homophobia, and heterophobia among, by and against third world lesbians and gay men.

There is a \$15 registration fee for the conference (\$5 for students). For additional information, contact NCBG Conference, P.O. Box 548, Columbia, MD 21045, or call (301) 596-5865.

is there community after sex?

The topic of the next Lesbian/Gay Town Meeting, scheduled for Sept. 27, will be "Is There Community After Sex?" The town meeting will be held at the Old West Church, 131 Cambridge St., Boston, and will focus on the questions of whether shared sexual preference is enough to merit the term "Lesbian/Gay Community" and whether that community is getting involved in too many issues.

Planning meetings are open to everyone, and future town meetings are being planned. For information, call David (617) 354-0133, or Beth at (617) 547-0731.

carnival '79 for boston

BOSTON, MA — Carnival '79, a benefit for the Oct. 14 March on Washington, will be held this year at Clemente Field in the Fenway, on Saturday, Sept. 15, from 12 noon to 6 p.m. Booths, refreshments, and music will be available, and first prize for the annual raffle will be a paid vacation to Florida. Rain date for the event will be the next day, Sept. 16.

state employees union endorses march

MILWAUKEE, WI — Local 82 of the American Federation of State, County, and Municipal Employees (AFSCME) has passed "a strong resolution" in support of the Oct. 14 National March on Washington for Lesbian and Gay Rights. The resolution "linked . . . the national march with the union's record in the struggle against discrimination" and was introduced by a union steward active in Milwaukee's organizing efforts for the march.

In addition to its endorsement of the march, Local 82 put the union on record as supporting "the fight of our gay sisters and brothers for their rights" and welcomed "their full participation in this union and in the labor movement."

The resolution, unanimously adopted, also urged other unions to "support, publicize, and urge its members to attend" the Oct. 14 march.

Candidate Sued by Former Employer

SAN DIEGO, CA — Al Best, the embattled gay candidate for election to the San Diego City Council, has been sued for \$1 million by his former employer, All Makes Dictating Machine Co. of Los Angeles.

The suit, charging Best and 100 John Does with breach of contract, defamation, and intentional infliction of emotional distress, was presumably filed in answer to a suit filed by Best in June (see *GCN* Vol. 7, No. 2). In that suit, Best charged that All Makes had interfered in his political activities by firing him three days after he announced his candidacy for the Council seat as the first openly gay person to do so. The basis for Best's suit was the recent California Supreme Court ruling against Pacific Telephone and Telegraph Co., wherein the court ruled that a gay person's coming out is a political act and, as such, is not grounds for dismis-



Al Best, candidate for City Council

sal by an employer (see *GCN* Vol. 6, No. 46).

Contacted by San Diego *Update*, Best said, "It's very hard to breach a contract when your employer fires you. It is obvious that [All Makes] are doing this as a counter move to settle out of court." When asked if he would, in fact, be willing to arrive at an out-of-court settlement, Best replied that settlement would only happen when All Makes admits that he was fired for being gay, reinstates him to his former position, and reimburses him for back pay and punitive damages.

Violence Against Gay Men Continues

BOSTON, MA — An increase in violence against gay men in the Copley Square area has been reported during the last month, and gay men walking in the area — which contains three of the city's busiest gay bars — have been urged to exercise extreme caution.

An apparent pattern began in early August, with reports of men being followed from certain bars by groups (usually of four to six members) of young men (late teens or early twenties) carrying weapons. Most of the incidents occurred in the vicinity of Dartmouth and Boylston Streets between midnight and 3:00 a.m. on weekend nights.

In one case, a man sustained severe head injuries when he was struck by a screwdriver. In another case, the assailants had a cane and a bullwhip, and the two gay victims each required stitches. One man who works in the area said there have been five or six such incidents.

The Copley Square area is at the intersection of three police sectors and usually has sufficient police protection at night. However, the mounted (horse) unit goes off duty at 1:00 a.m., while foot patrol officers end their night at 11:00 p.m. In addition, bar-closing time in the Back Bay area is an extraordinarily busy time for police, so that the timing of the assaults is an important factor.

Lt. William J. Bratton, duty supervisor at Boston Police District Four, told *GCN* that all officers have been advised of the situation at roll-call and ordered to keep a special eye out for gangs of youths with weapons in the early morning hours. Plainclothes undercover units have also increased their patrols of the area. Lt. Bratton had several other recommendations:

Report all incidents. Police are assigned on the basis of statistics, and there is no way to increase police presence if the police do not know what is happening.

Report incidents as soon as possible. Suspects often stay in the area, particularly if they do not have a car, and they can often be apprehended quickly if police receive a report immediately.

If a car is involved, or if the suspects escape in a taxi, get the license number. Successful prosecut-

ions have been made in cases in which the victims reported the registration numbers.

If you see them again, call the police immediately and report their location. If they get into a car, report the license number.

Prosecute. Violence continues when attackers believe that their victims will not prosecute in court. Many cases of violence against gay men similar to these latest attacks have resulted in guilty findings and jail sentences, contrary to popular belief. If you are asked to look over photographs or view a line-up, do so.

Anyone who has been the victim of such an assault but has not reported it may still make a report. In the likely event that one group has been responsible for more than one attack, victims may be asked to view photographs and arrests be made. Reports may be made at (617) 247-4457.

Police are uncertain at this time whether one gang has been responsible for the attacks or whether several groups have been operating in the area. Lt. Bratton explained that police have been somewhat hampered in that some of the incidents have apparently not been reported to police.

Meanwhile, at the other end of the city, violence continued in the Victory Gardens area of the Fenway, with numerous incidents reported, all believed to involve the same group of young men who live in the Fenway area.

An incident believed unrelated to this gang took place at about 4:00 a.m. on August 31. A 27-year-old Boston man reported that while he and a 22-year-old Boston man were talking with each other on a bench near the Victory Gardens, an unknown white male in his early twenties with wire-rimmed glasses approached him and got into an argument. The assailant then brandished a .22 caliber gun and fired several shots randomly.

One of the victims was able to wrestle the gun from him, but he then pulled a knife and stabbed the 27-year-old man about six times in the back, then fled. Police called to the scene took the victim to Peter Bent Brigham Hospital where he was reported in fair condition. The other victim was reported unharmed.

\$20,000 in Damages Sought in Legal Action

NORTHAMPTON, MA — A complaint has been filed in Hampshire Superior Court charging that the QR Disco in Hadley (MA) is guilty of sex discrimination and negligence due to the fact that two gay patrons of the disco were not allowed to dance together and were assaulted by other customers of the establishment.

Two students at the University of Massachusetts in Amherst, Bruce Goodchild and Byron Canney, filed the complaint through their attorney, John P. Ward of Boston.

Goodchild and Canney are members of the People's Gay Alliance, which has tried for some time to have a "gay night" established at the QR Disco. In March, several gay men danced together there and were told that "man-to-man" dancing was prohibited (see

GCN Vol. 6, No. 39). When the legality of this statement was challenged, assistant manager Hazel Cunningham replied, "It is not a question of legality, it's a question of our policy."

The complaint alleges that Henry Kurzydlowski, owner of the QR Disco, not only discriminates against homosexuals, but that he is negligent in permitting other patrons of the establishment to push them around and to refer to them in disparaging terms.

The brief filed for Goodchild and Canney by Ward charges that the QR Disco "... did intentionally, wilfully, wantonly and culpably make a distinction, discrimination or restriction on account of the plaintiffs' sex relative to their treatment ... in restricting the conditions under which [Goodchild and Canney], who were male customers of [the QR

Disco], were permitted to dance together because of their sex, in violation of a civil right of the plaintiffs and the laws of this Commonwealth ... Such restrictions are not imposed upon female customers of [the QR Disco]."

It is also alleged that on April 4, the management of the disco "permitted other customers to assault and attack [Goodchild and Canney] without cause or justification."

Goodchild and Canney are demanding a judgment against the QR Disco in the amount of \$10,000 each. Kurzydlowski claims that his establishment does not discriminate against anyone and that he doesn't "give a damn who comes in as long as they spend money."

Transportation Information Telephone Disconnected

Compiled by Dan Daniel

NEW YORK, NY — Due to "questions concerning funding sources and administrative services," the toll-free National Travel Information phone number used for the March on Washington (800-528-7382) has been "disconnected for good," according to Steve Ault of the national March office in New York City.

A press release dated Aug. 22 announced that the toll-free number had been "temporarily disconnected," and that the decision to take such action was made at a meeting of the National Policy Committee and the National Coordinating Committee held in Washington (DC) the weekend of Aug. 17-19. *GCN* learned, however, that the number was not to be reinstated before the Oct. 14 National March on Washington for Lesbian and Gay Rights, and Ault confirmed this.

"We had been told that a lot of people had pledged money to fund this [service]," Ault explained. "The funding... was never to be from March funds specifically; it was supposed to be a separate project, and the financing of it and the accounting for it was done separately. It was not a

part of the March treasury."

Ault said that the continued operation of the toll-free number was a very expensive proposition, running to \$7-8,000 each month, and "the pledges did not come in as expected." He said, "The problem was that we didn't feel that we'd be able to finance [the service] as expected from the

March
On

Washington

sources we anticipated getting the money from."

The National Travel Information toll-free number was a 24-hour service established primarily to provide "up-to-the-minute data on transportation available" from anywhere in the country to Washington for the March. Available information included schedules and fares for

air, rail, and bus transportation, hotel information, and local ticket outlets across the country. The operation was run by the Houston (TX)-based National Transportation Office, which, according to Ault, was "a completely separate fund-raising apparatus. The Houston transportation office was handling it as a separate entity, and they essentially made the arrangements for the money coming in."

Organizers of the Oct. 14 March on Washington have advised persons who have made arrangements through the National Travel Information center to confirm reservations through local or regional travel agencies. Any information regarding the Oct. 14 March on Washington for Lesbian and Gay Rights or the National Third World Lesbian and Gay Conference (scheduled for the same weekend) may be obtained through the National Logistics Office in Washington at (202) 789-1070. March organizers said that the "Freedom Trains" scheduled to depart from the West Coast and Chicago "are completely separate from the 800 number and are still available for reservations."

'Atrocious hate campaign' Television Station 'Bleeps' Anti-Gay Evangelist

NEW YORK, NY — The Gay Activists Alliance (GAA) of New York has announced that a coalition of gay religious, atheist, and militant organizations has won the support of WOR-TV (New York channel 9) in its drive to fight anti-gay evangelist James Robison. The coalition was organized by Fred Goldhaber, vice-chair of the GAA Media Committee.

Robert Fennimore, General Manager of WOR-TV, told Goldhaber that he was contacting the James Robison Crusade Production Co. to inform them that all future attacks by Robison on lesbians and gay men would be "bleeped" out of Robison's regularly scheduled program, which airs on WOR-TV at 8 a.m. each Sunday. "If Robison continues attacking homosexuals along these lines, he's going to be taken off the air," Fennimore said.

Robison has already been taken off the air by at least one television station, WFAA-TV in Dallas (TX), following a request for

equal time by the Dallas Gay Political Caucus (see *GCN* Vol. 6, No. 37). Robison has since gained the reinstatement of his program on WFAA-TV, but he has been advised by Station Manager Dave Lane to "tone down his remarks" about gay people. Lane told *GCN* at the time of Robison's removal that he often made "scathing remarks about homosexuals," and, because a gay organization requested equal time under the Fairness Doctrine of the Communications Act of 1934, the management of WFAA-TV considered it advisable to remove the Robison program rather than be put in a position of having to grant equal time for response every time Robison attacked gay people in his broadcast.

Robison's Aug. 12 program on WOR-TV, entitled "Satan's Subtle Attacks on the Church," in part denounced churches which currently ordain homosexuals into the ministry or which are considering doing so. According to

spokespersons for the coalition, Robison said in the course of that program, "There are some Christian congregations which are actually considering the ordaining into the ministry... (there followed approximately ten seconds of silence while Robison grimaced and pounded on the pulpit)." His remarks had been "bleeped" out of the broadcast by WOR-TV, which has stated that all of his future programs will be pre-screened and edited if necessary by the television station.

"What we have here is actually two major victories," Goldhaber said. "Not only have we put the brakes on the atrocious hate campaign of James Robison in the metropolitan [NY] area, but we've also gotten gay religious and gay atheist groups, which span the political spectrum from conservatism to radical militancy, to sit down and work together to defeat a common enemy."

Gay Community News

THE GAY WEEKLY

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Community Voices

a place for us

Dear GCN Staff and Readers:

It's midnight now, I sit here in front of my apartment in the Fenway section of Boston, not far from here — in fact, merely half a block away — are the infamous 'Back Bay Fens,' a bustling, and very dangerous cruising spot. It's in The Fens where a handful of gay men are murdered every year (some murders you don't even hear about), and countless muggings occur.

I'm writing this in response to the letter which appeared in *GCN*'s 'Community Voices' section in the July 21st issue (Vol. 7, No. 1), a letter from Walter J. Phillips (of New York City), which centered around some ludicrous proposal stating that gay people should rush off to San Francisco and New York and live happily ever after. Does it matter whether faggots are killed or beaten in The Fens, The Rambles, or in any other public park? When lesbians, gay men, and gay transpeople flock to these two cities, is it going to guarantee to make our lives any safer? Straight punks, young and old, go out of their way, now, to harass and abuse us in what many define as 'the gay ghetto.' How much easier it would be to exterminate us all when we have gone out of our minds to the point that we segregate ourselves to two central locations!

Who should we allow into *our* cities? Certainly not any non-gay people, or will we allow non-gay people the luxury of passing through our cities as tourists pass through wild animal preserves, to ogle, point, and exclaim over these unusual creatures. Then, we must decide if bisexual persons should be allowed admittance; might I suggest that bisexual persons only be allowed admittance on alternate Tuesdays between the hours of 5pm and 11pm? As for asexual and celibate people, do we dare consider that they share with our lives?

I dislike most straight people as much as anyone, in fact, I find what tolerance I once had for straight people is dwindling by the hour. Ignoring non-gay people won't make them disappear. Running away from homophobes adds more harm than good, running away to predominantly gay cities [when they become such] won't stop 'the problem,' segregation isn't the answer, what it will do is to make the sexism, racism, ageism, and all of the other "ism's" that exist in the lesbian and gay communities more evident. The very thought of the segregation and separation which would exist (which isn't to say it doesn't already exist) makes me shudder.

My idea of 'gay liberation' is the educating (by us) of all non-gay people, to let them know that our needs are, simply, our own natural human needs; to put an end to homophobia, and with it the realization that it is okay for one to be 'different.' Some day, in some generation in the future, there will come a day when gay people in Oklahoma can live as freely there as gay people do now (or do they) in San Francisco and New York City.

As a gay Bostonian, I am often satisfied working politically in the gay community here. I also enjoy the fact that I can visit other major cities in this country, and know that I can readily find a large gay community where I can enjoy myself as an openly gay person, and I can discuss the differences, as well as the unity in our own separate communities. I made a choice to live here in Boston, and I am content with the idea that I can choose the large gay cities of San Francisco and New York to visit when I desire to vacation. To many gay people, the cities of New York and San Francisco are place at the top of the list for places to visit on their next trip.

I, for one, don't even want to give thought to the idea(s) of San Francisco and New York City turning all-gay, or even 85% gay. I want to see lesbians and other gay people living wherever they choose to live, and however they choose to live, without the constant fear of physical or verbal abuse from their neighbors.

May we always be everywhere,
 in unity and in struggle,

Keith M. Holt
 Boston, MA

indeed

Dear GCN People,

Enclosed is a check for renewal for one year plus a donation of \$12.50. I must say I cannot offer you the same praise as last year, because I feel the quality of your paper has noticeably decreased, perhaps due to some transitions in your staff. Fresh news is always welcomed, and your reporting of S.F. news is more in depth and complete than the newspapers or television stations out here. But please try to stifle your in-house splits, disagreements, bitching, etc., and keep it from reaching print. Controversy is fine, but not when it stems from within, as far as the printed matter is concerned. Perhaps more staff meetings would help you resolve these problems, but I personally don't want to hear N. Walker complain about D. Brill or vice-versa in print, etc. I can read either of their respective columns, both of which I enjoy, and determine whether they are on the same platform or not. Also let's have more editorials. I want to know *GCN*'s (editorial) opinion on more current political/non-political events.

Your paper is good, but can be excellent as it once was a few years ago. Keep trying, and thanks.

John A. McDonald
 San Francisco, CA

deaf awareness

Dear GCN,

Many thanks to Vicki Gabriner and her well written article about Susan Freundlich and her interpreting women's concerns (*GCN* Vol. 7, No. 6, Aug. 25). Certainly it is a positive step forward towards "deaf awareness" in the community.

The role of interpreter is definitely key to opening up the hearing (gay) community for the deaf (gay) person, but it is not necessary for one to become fluent in sign language to communicate. Three times a year D.E.A.F. Inc. (Brighton) and Boston University offer inexpensive evening programs in sign language for all levels of interest. Northeastern University has both day and evening courses for credit. And there are many "satellite" schools outside of Boston that have beginning level sign language classes for a nominal fee. If more people showed a willingness to learn enough basics to get by in simple conversation there could be rewarding experiences benefiting both parties.

Many a hearing person has become intrigued with the flexibility of knowing sign language. Combined with mime it is an effective and innovative art form in the theater. Transliteration into ASL (American Sign Language/ASMSL) creates often expressive and glowing visual displays of everyday songs and poetry. In its basic form it can communicate a love and affection for that special someone in a very touching and emotional way.

Lack of knowledgeable sign should not be a barrier. A friendly "Hi!" with a smile and the aid of paper and pen can start many wonderful friendships.

Marsha H. Levine
 Arlington Heights, MA

Editor's Note: For more information about sign, inquiries may be addressed to Marsha Levine, care of GCN.

the message

Dear Sisters,

Like everyone else who attended the Take Back the Night March, I was delighted by the strong turnout. Congratulations to the coalition and to everyone who participated.

I would like, however, to share a serious criticism with other white women who marched from Kenmore Square. I feel we should have been more sensitive to the racism inherent in our chants, our collective voice.

Our contingent was overwhelmingly white, we were marching through Third World "space," and one of the primary reasons we were there was to support black women in reclaiming their streets in the wake of the horrible murders this winter. Chants like "We have the power! We have the right! The streets are ours and we'll prove it tonight!" could have been interpreted, given the context, not as women have the power but as *whites* have the power. Clearly this is not the message we wanted to convey.

As white women, we are responsible for ridng ourselves of the effects of the white male culture. We must educate ourselves to eradicate our individual as well as collective racism so that our growing strength will not be oppressive.

Deborah Gallagher
 Somerville, MA

death row

Dear GCN and John Kyper,

As a friend of Bob Sullivan's, I should like to thank you very much for your outstanding piece on Bob; it is the most thorough and complete presentation of his case to have appeared anywhere.

I know that Bob would welcome hearing from any of *GCN*'s readers who may want to write to him; owing to prison regulations which ration materials, a pre-stamped envelope should be included with each letter. Bob's address is:

Robert A. Sullivan 039870
 P. O. Box 747 (R-1-N-8)
 Starke, Florida 32091

You may be interested to learn that my friendship with Bob was directly responsible for my writing one of my very best plays, *The Great American Bicentennial Electric Chair Salute*, which is set on Death Row in a maximum security prison in the Deep South. As reported in yesterday's [Boston] *Globe*, *Salute* has been chosen by Roger L. Stevens for the Kennedy Center, Washington, along with another of my plays, *Michael Carlier*. This fulfills Bob's fond hope that *Salute* be done in Washington, "in front of the U.S. Supreme Court," although the play is not a didactic diatribe against capital punishment. I have promised Bob that a certain portion of my royalties from *Salute*, if any, will go to his Defense Fund which is in dire need of additional contributions. Readers wishing to help Bob directly may send their contributions to:

Robert Austin Sullivan Legal Defense Fund
 3002 Marietta Avenue
 Lancaster, Pennsylvania 17601

Again, many thanks for your fine piece on Bob and your detailed exposition of his case.

Yours sincerely,

John Crabtree
 Boston, MA

our turn

Dear GCN readers:

Recently, a friend of mine and I were attacked by six "queer bashers" while walking home from Sporter's, the popular men's bar on Beacon Hill. This incident brought about anger in me that I thought never existed. In the past weeks I have been lashing out at every aspect of life that seeks to oppress me as that incident did. Now it is your turn.

I am sick and tired of picking up this paper and having to deal with the sexist, racist, ageist and classist attitudes of the gay/lesbian "community." Isn't gay/lesbian liberation human liberation?

First, when are gay men going to open their eyes? This "community" is not made up of only white, middle class gay professional males. I for one don't blame our lesbian sisters, third world gay brothers and lesbian sisters, when they tell us how sexist and racist many of us are. Face it guys, many of us have yet to desocialize ourselves of the heterosexist images of what it means to be male in this society. I for one am sick of it and the repercussions these images and attitudes have for the gay/lesbian "community." I am sick of being seen as an object rather than a person. I am sick of being part of that group of men that won't take time to sit and think of what our patriarchal bullshit has done to this society and the world. I am sick of the "macho" value system. It is this value system that gave my attackers the "right" to attack me because they see me as less of a man because I am attracted to men. It is also this value system that rapes and beats women and children, and denies equal access and rights to anyone that doesn't fit the status quo. I am sick of the society that tells me to make my maleness a weapon instead of a tool towards betterment. I am sick of the gay men that basically worship this piggy attitude and treat all others in our "community" as if they were auxiliary members of it.

Secondly, the next time I go to Somewhere (a mixed bar) and someone wants to castrate me, I don't think that it will be as easy to walk away. How can I as a male, sincerely interested in exploring my own sexism and developing a more thorough feminist consciousness be expected to deal with such an attitude. That attitude infringes on my space, just as the attitude of my attackers did. This is not to say that the Saints Bar shouldn't exist as an all women's bar or that the Women's Center should start a male membership drive. I understand that women need space of their own. Yet, there is a strong need for more organizations and events where all aspects of our "community" are represented. Where we all can come face to face with our attitudes and work through them.

In general I am angry at the entire gay/lesbian community for even daring at this point to call itself such. At this point in time we are only the homosexual version of heterosexual society.

Hopefully in ten years, twenty years after the Stonewall riots, I'll be able to look back and remember my being attacked and the angry feelings it evoked in me. Let's all take some time to be a little sensitive to each other. The enemy is the power that my attackers think they have. In our diversity there is unity. We can't afford to make the mistakes heterosexuals have made. Look at the society they've created — it is destructive to all of us.

Robert Gray
 Quincy, MA

the solution

Dear People,

I am pleased to see that with the August 25, 1979, issue of *GCN* you are implementing the suggestion from one of your readers several weeks ago to resolve the byline/dateline controversy. Purely by coincidence, I happened to read this week's paper, and as I was reading it I was thinking "I wonder how many people in Boston know that Lew is actually in San Francisco this summer." I was also wondering whether I would remember that detail several years in the future if I happen to look back at this issue. It's not that I trust Lew any less when he is here in Boston, but rather that in this case I know I can trust Lew himself, and not have to trust various unknown intermediate sources who would have provided information for an article written by Lew here in Boston.

Then my eye caught the "compiled by" slugs on the other two articles, and I decided to write to you immediately to let you know what a fine solution this is. Most readers won't even notice the subtle difference, let alone know what it means. But those of us who have some journalism background know and care. *GCN* has improved in many ways over the past few years, largely, I think, because the staff of the paper respects the intelligence and concern of its readers and is thus able to respond to criticism and suggestions in a positive manner. It is a much more open and growing atmosphere than the defensive "I'm right/you're wrong/go away and leave me alone" reaction one (unfortunately) so often encounters. Don't get set in your ways — you begin dying then.

Best wishes,

Paul Perkovic
 Cambridge, MA

Speaking Out

Gay Christians and the Church

By Rev. George Hyde

Holy Apostles Orthodox-Catholic Church, Anderson, South Carolina

Frankly, I am not much given to "disagreements" via public press. But in this instance I do wish to offer comment on the Charles Stone article "Gay AND Christian: A Contradiction in Terms" (GCN, Vol. 6, No. 50, July 14, 1979).

As the founder in 1946 and first pastor of the world's first gay Christian congregation, and as one who continues actively in such ministry, I do take issue with Mr. Stone's conclusions. (But at the same time I find the two of us also have areas of agreement).

Of course there have been misinterpretations of the Bible, both pro and con. In the years to come there will be many more. Indeed, a number of gay scholars and theologians are just as guilty of misinterpretation as those of the historic-institutional Church. But the Bible not only is a historical book given for our guidance but contains, I believe, the Words of God. That it has been misinterpreted does not invalidate it. What would Mr. Stone have us do, trade cars simply because the ash-tray is dirty?

I would disagree that one "professing to be a gay Christian is a mass of contradiction and a walking absurdity." Mr. Stone accuses a gay Christian of being of bad faith if there is an attempt to express spiritual aspirations within the framework of the Christian religion. Again, I would disagree. But unfortunately you cannot accord me so much space as it would take to detail what I believe to be his error and my truth.

The two of us are in agreement that the historic-institutional Church has been a prime oppressor of gay people. It has been and it continues to be. But the fact that this has happened does not invalidate God; does not erase the supreme love, compassion and justice of God for us all (to which love we respond gladly and gaily). It has not been God, it has not been Jesus Christ opposing or oppressing gays, but misguided humankind masked as Christians. Over thirty-three years ago I recognized that the historic Christian Church had run to seed and was alienated from the purity of the Christ-message. Working out according to its own genius and methods, the institutional Church has its peculiar conception of belief, behavior and spirituality. Gay Christians really have no quarter with this.

I must loudly say that it has not been God; it has not been Jesus Christ, His life, His ministry, His teachings, oppressing gays nor any other of His children for whom He gave of Himself. Merely, it has been fallible humans like Mr. Stone and myself, calling ourselves (at least one of us) after His name who have committed such gross heresy.

May I for a moment draw a parallel? Mr. Stone lives in a nation described as democratic with justice and freedom for all. We all know how little freedom and justice and equality our government and American society accord gays. But we continue to be Americans, we continue to be a part of this society. We wonder if Mr. Stone and other gays in America (according to his theology) are not a "mass of contradiction" because they continue to live in this oftentimes discriminating, oppressing American civil society; continue to believe in the American system, and through and in this system continue to express their own national and social aspirations within the framework of national double-standards.

Of course the institutional Church has made mistakes. It has engaged in false teaching. Its doctrine about homosexuality is one such heresy. But never has the Christian Church fallen into such error that it has become devoid of all grace and truth in all places at the same time. There has managed to remain, by the grace of God, a little seed of truth. To my way of thinking this little seed is the God-inspired gay Christian ministry.

But totally apart from the theological and doctrinal platform, I wish Mr. Stone had given gay Christians their due. I wonder if he is sufficiently acquainted with the "liberation movement" to know that it was church-oriented gay Christians who really cleared the underbrush from the path which other gays have traveled toward an ultimate goal. It was gay Christians, members of my pioneering parish in 1946 who conducted the first show of strength of the "gay dollar" with a December, 1946 boycott of an Atlanta business. It was gay Christians from our parish who picketed (January 1947) the home of Atlanta police chief Jenkins; it was gay Christians in jail; it was gay Christians who, in 1948, engaged in

the first protest against "Ma Bell" and her employment practices. And it was a group of "contradictions and absurdities" giving of themselves and their own funds (ah, these foolish gay Christians) to establish in 1947 the first active Gay Neighborhood Services Center. Mr. Stone has said that "through the light of rational inquiry, we may understand the emergence of gay liberation as a result (not a cause) of the decline of the Western religious tradition . . ." This is a good phrase, but incomplete. It should be continued or rephrased in this wise: "through the light of rational inquiry, we may understand the emergence of gay liberation as a result of the causes embraced by gay Christians . . ."

Christianity experienced by gays (gay Christianity) should not be equated with institutional Christianity. There is a world of difference. Gay Christians are a contradiction in terms because, Mr. Stone says, "gay love is a celebration of the joy and anguish of this life and in no way can be taken to imply a devotion to the authoritarian, otherworldly and asexual figure of Christ."

I would close by saying to Mr. Stone and any other of his theology, that it is how a particular Christ-confessing individual or person chooses to deliver all that is possessed of Him that makes it just another religious organization or makes it come alive with a very particular identity which is one with and in Him. It is not "God on the Cross" (Nietzsche) in which gay Christians glory, but, rather, God-Christ Resurrected. By His death he trampled down death and upon us bestowed life; by His Resurrection he bestowed upon us untold spiritual values and freedom. The value system integrated into the daily life of our gay Christian ministry these three decades is based on the ethic of the Christ of the Apostolic Church, on the principles of love for one another in God; in the secure knowledge of His birth, His death, His Resurrection and His coming again (and yes, in the secure knowledge of eternal life in the "other world"). The translation of these values into action (and that is the key word which distinguishes gay Christians from institutional Christianity) makes the gay Christian experience come alive not as an institution, but as a "person" with whom one can find peace, love, freedom and a feeling of well-being. Truly, gay Christianity is a celebration and a sharing of life of Christ. Gay Christians have been inspired to take the grave clothing off Christ and to set him in a modern world, their world, clothed in an enlightened theology.

Gay Christians are no part of the institutional Christianity which truly (to borrow from Mr. Stone) is a "mass of contradiction". In 1945 the tangled web of 'contradiction and absurdities' was well on its way to being at least partly resolved when I openly defied and challenged the Roman Catholic expression of institutional Christianity by telling its authorities:

The Church is the House of God, a spiritual home for all men and women. That is the way He intended it. But you fallible men have attempted to remodel this House by constructing in every corner closets in which you hope to suffocate homosexuals and to shut them away from the Word and Sacraments of God. This is wrong. The Church is the House of God, and there can be no closets in His House.

And so, gay Christians know where they come from, where they are and where they are going . . . and who they are. Gay Christians (different from Christians who are gay and remain in the institutional Church) no longer suffocate in spiritual closets. How many other gays have attained such joy? Come, Mr. Stone. Come and share with us. We don't think you will find our celebration and joy such a 'contradiction and absurdity' after all.

"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

Community Voices

To the Editor:

I would like to respond to Mr. Graczak's recent criticisms of my article "Gay and Christian: A Contradiction in Terms?"

1) Mr. Graczak challenges my statement that Greek culture celebrated the autonomy of the individual with his claim that "Greek civic life had more than its share of despotic government." Now it is certainly true that many of the city-states were at times governed by tyrants, but it is also significant that they seldom survived the third generation. Also it should not be overlooked that the Greeks of the classical period were of the firm opinion that their institutions, which arrived at decisions through public debate, were vastly superior to the Oriental despots who ruled absolutely. One of the recurring motifs of classical thought is the idea that all barbarians (i.e., non Greek-speaking peoples) were slaves, while Hellenes were free men. As I pointed out in my article, this love of liberty was associated with pederasty. There is a fine passage in Plato's *Symposium* (in the speech of Pausanias) which illustrates this connection very clearly: "The reason why such love (i.e., pederasty) . . . is condemned by the Persians is to be found in the absolute nature of their empire; it does not suit the interest of the government that a generous spirit and strong friendships and attachments should spring up among their subjects . . . The truth of this was actually experienced by our tyrants at Athens; it was the love of Aristogiton and the strong affection of Harmodius which destroyed their power."

2) Mr. Graczak apparently takes issue with my argument that the Christian opposition to *paideia* is to be found in the authoritarian character of the Church and suggests instead that the opposition was in fact that of "an oppressed group to the dominant culture — much like the current opposition of radical gay activists to the dominant patriarchy." This is a curious assertion. In the first place, what distinguished the nascent Christian faith from pagan religious disciplines was its utter lack of tolerance for rival beliefs. By way of contrast, Greek religion gen-

erally attempted to identify new gods with aspects of the old ones and never undertook the kind of fanatic persecutions so characteristic of the Christian middle ages and Inquisition. One could almost say that it was the bigotry of Christianity which led to the final demise of the Graeco-Roman pantheon. As Professor Gilbert Murray noted long ago in his *Five Stages of Greek Religion*, by the time of late antiquity it was sometimes common for pagan philosophers to lump together Christians and Epicureans as deniers of the gods, the real *Atheoi*.

Furthermore, I see no justification for Mr. Graczak's claim that the Christian opposition to *paideia* is somehow analogous to the current gay opposition to the ruling patriarchy. I find this an extremely odd comparison because the patriarchy in question derives from our Judeo-Christian heritage and is inseparable from it. The analogy is false in so far as it tries to link two dissimilar propositions: the early Christian opposition to ancient forms of homosexuality is *not* like the current gay opposition to Christian patriarchy.

3) Mr. Graczak disputes my claim that Christianity has never embodied any homoerotic mythos and points to the alleged homoeroticism of such figures as St. John of the Cross and Bonaventure. Now there can be no question but that orthodox Christianity—which is to say both the majority of practicing Christians along with their authoritarian hierarchy—has never condoned homosexual behavior. The fact that it is not discussed at all in the Gospels can hardly provide a basis for any substantial mythology, which I take to be the *sine qua non* of any profound understanding of human sexuality. As far as the Greeks are concerned, the important thing to recognize in my opinion is that homoerotic myths did abound, that entire festivals such as the Hyacinthia celebrated the homosexual passion of the gods, and that at least one form of homosexuality played a significant educational role. All of this was outlawed with the advent of Christianity. And if fifth century Athens is recognized—as it should be—as the

most decisive period in all world history for the maturation of the human intellect, and if pederasty is seen to have contributed to that creativity—which it in fact did—then there is no justification for the claim that homosexuality is necessarily linked with decadence and sterility.

With regard to the homoeroticism of mystics such as St. John of the Cross, I would venture the generalization that what we in fact encounter is the covert influence of Hellenism on Christian spirituality. For example, St. John's famous poem that begins *En una noche obscura* reveals a homosexual longing that is unquestionably colored by Platonic eros. (St. John, incidentally, was bitterly persecuted by the Church.) Properly speaking, eros is not equivalent to the distinctive Christian form of love, generally designated as agape or caritas. And it is certainly possible to read the long history of Western spirituality as the interaction and conflict of Greek eros and Christian agape, which in point of fact became the basis for the famous study *Agape and Eros* by the eminent Swedish theologian Anders Nygren.

4) Finally, Mr. Graczak criticizes my alleged "identification of homosexuality with paganism and heterosexuality with Christianity" as mere "19th century chi-chi classicism." This claim is misleading. While it is certainly true that for historical reasons I regard homosexuality as essentially a pagan form of love, I would not necessarily equate heterosexuality with the Christian religion. Actually I would tend to identify the Church with asexuality because of the extreme ascetic nature of Judeo-Christian sexual mores.

What I find distinctive in the Greek experience is the absence of the rigid dichotomy of homosexuality and heterosexuality which characterizes our present use of language. One of the first observations made by K.J. Dover in his recent study *Greek Homosexuality* is that the Greek language does not contain the designations "a homosexual" or "a heterosexual." In this ability to see things whole must have lain a large measure of the essential sanity

of Greek life. It remained for a later schizophrenic age to erect dichotomies of hetero and homo, spirit and body, elect and damned, etc.

In any case, I stand fast by my original thesis that being gay and being Christian are antithetical and invite further dialogue on the subject.

Charles Stone
Orford, NH

Raging Controversy

To the Editors:

Let me toss in my 2 cents worth in the raging controversy surrounding Disco. It looks like a line up of Mods and Rockers all over again (aren't I dating myself; that's lingo from the '60s!), only this go-round it's Disco-Dollies v. Be-Bop Babies. Some partisans of Rock 'n Roll have taken as their motto the phrase: Disco Sucks. Even friends of ours on progressive "new wave"-type FM stations (I will not mention them so as not to embarrass) use this phrase without qualms.

Lest I once again date myself, I should like to share with your readers the reminder that back in ancient early-gay-lib (1972) days, it was decided at a Gayola Linguistic Plenary Session that the word "suck" was *not* to be used in a pejorative sense, since homosexual men are often labelled with a common Anglo-Saxon word in which the letters s-u-c-k are featured prominently. And since disco, as music and as a cultural phenomenon, is thought to have been made acceptable by gays, it is best that rockers and rollers not slight us "suckers" no matter their aesthetic relations to Disco. I appreciate your time and attention.

Bunny LaRue
Somerville, MA

P.S.: You might like to know that I myself am busy launching my disco career with my new hot single "I've Got A Whole Lot O' Lovin' To Give My Man." I am available for clubs and small conventions, and I should not be confused with Danny LaRue or D.C. LaRue (I'm, frankly, much better than both).

Fire Bombs

Continued from Page 1
evening police protection was good. Police watched the house and checked it out every 10 to 15 minutes, and State Police, who had refused to intervene the previous night, showed up a few times.

WGTF members pulled out of the debate with Lovely, charging that "with Mr. Lovely's statements that homosexuals should be executed, he has discredited himself to all but a small lunatic fringe of the population. We have better things to do than debate with a madman. We are willing to discuss and debate at any time with any reasonable person or group."

Lovely was granted airtime on WOTT Radio's "Hotline," a call-in talk show, on Aug. 24. WGTF members decided that it would be best to allow Lovely to further discredit himself without their participation in the program. One listener asked, "We have a Constitution that reads separation of

Extradition Refused

Continued from Page 1
foreign state be at least advised of when the crime was committed," stated an opinion by City Court Judge Allen.

"Of even more concern to this court is the question of due process aside from the question of fugitivity," the opinion continued. Allen cited four facts to support the conclusion that Colvin would likely receive an unfair trial and thus be denied due process:

1) Former First Assistant D.A. John Gaffney told Colvin's lawyer that he would "tack on another ten years" if Colvin fought extradition. [Gaffney is no longer in the District Attorney's office, but was appointed an

church and state, don't we?" Lovely replied, "This is not a church and state issue, this is a government and God issue."

"I wish some of these Christian ministers would get out of the closet like the queers are supposed to be coming out of the closet and stand up for what the Bible teaches and stop worrying about their public relations with the people of Watertown," Lovely told the radio audience. After the broadcast, WOTT contacted the Gay Task Force demanding that they take equal time on Monday's broadcast.

Also on Aug. 24, seven Jefferson County ministers met to discuss the treatment of gay citizens. Rev. Russ Champlin, chaplain of Jefferson Community College, commented, "The suggestion that homosexuals should be executed smacks of the Dark Ages. I don't believe execution is the proper role of churches in the Christian community today."

Rev. John Smiley of the Stone Street Presbyterian Church said, "We are taught to love our fellow

assistant corporation counsel for the City of Boston by Mayor Kevin White this year.]

2) The "Revere" cases have "become a *cause célèbre* in Boston."

3) Suffolk County authorities refused to furnish sufficient information for a co-defendant living in New York.

4) Chief Justice Robert Bonin was removed from the bench in part "as a result of publicity generated by his attendance at a social function in connection with this case."

"This court finds as a fact that the petitioner faces prospective unconstitutional treatment if he is forced to return to Boston for trial. . . . The conduct of the

human beings — even people with whom we disagree — and are to treat them with respect, esteem, and honor. If we are going to have a wholesome community we can't be running around hysterically and throw everyone with whom we disagree into the Black River," Smiley asserted.

Champlin has agreed to form an advisory board made up of interested citizens from all walks of life in Watertown to help the Watertown Gay Task Force in educating citizens of Watertown on the issues involved in the struggle for gay rights.

Time will tell what will happen in the future. Events have brought the Watertown Gay Task Force to prominence very quickly. Watertown Gay Task Force members plan to stand their ground and fully establish themselves in Watertown. As Lovely himself has stated, "This is a losing situation, the position I have concerning fighting the homosexuals is a losing proposition. May I simply say that the sodomites will win."

Massachusetts prosecutors in this case approaches monumental arrogance. Abuse of the prosecutorial process is rampant throughout the case," concluded the court.

In its opinion, the Maryland court cited the fact that the state of New York also refused extradition to a "Revere case" defendant, 57-year old Whitney Chase, on due process grounds. A lawyer familiar with the cases said that the New York and Maryland decisions were "unprecedented" in the harshness of their criticisms of the prosecutorial overzealousness of the office of Suffolk County District Attorney Garrett Byrne, who was defeated for reelection last year.

Women Harassed

Continued from Page 1
Women (NOW), Arlie Scott, have sent a letter to U.S. Attorney General Benjamin J. Civiletti protesting the harassment of the Canadian women en route to the Festival. The letter is also protesting the guards' preventing suspected gay persons from entering the U.S. on the grounds that, according to Immigration and Naturalization Service (INS) rules temporarily in force, this is illegal. (see GCN Vol. 7, No. 5).

Civiletti, as head of the U.S. Justice Department, of which the INS is a part, must approve the new policy on admission of "homosexual aliens" which will replace the temporary directive issued by INS Commissioner Leonel Castillo.

A press agent for Castillo told GCN that, according to this temporary policy, homosexual aliens may be questioned but must be "paroled" into the U.S.

According to his office, Castillo has ordered a formal investigation to determine why his directive, issued early in August, was either not received or was ignored by the Michigan guards.

In their letter to Civiletti, Valeska, Brydon and Scott suggest that the temporary policy ordered by INS be adopted permanently. They assert that a return to the old policy would be "unsupportable on any grounds" and could not be reconciled with Pres. Carter's statement that "every alien will be accorded full human rights while in the U.S." They also point out how, in the past, INS has ignored certain of its own regulations which intrude upon a person's privacy, such as its policy of excluding "fornicators" and "adulterers."

Dianne Kinnon of Kitchener,

Ontario, told GCN how she and the two Canadian women and one U.S. woman with whom she was travelling to the Festival were pulled over by border official Miller at Port Huron, Michigan. As Kinnon recalled, Miller produced a flier from the music festival and separated them for questioning "in order to intimidate us." After being thus detained for half an hour and without searching their vehicle, Miller ordered the three Canadian women back into Ontario.

Miller informed Kinnon, she and the other two Canadian women could file an appeal in the Michigan Appellate Court in Detroit, "but if you're refused [entry], you'll be kept out of the U.S. for one year."

"[One of the women] asked Miller if he would refuse entry to Nazis," said Kinnon. "He said, 'Only if they were going to a Nazi convention . . . if you want to play around with women, go back to Canada to do it.'

Miller watched them drive back over the bridge into Ontario. They then attempted to enter the U.S. by ferry to Algoma, Michigan. There, they were refused entry by a guard who had received a description of their vehicle from the Port Huron Authority. Upon their second forced re-entry into Ontario, a Canadian official tried to deny the U.S. woman entry into Canada, but he finally relented, allowing her to pass. Back in Canada, they drove to Sarnia, a Canadian town across from Windsor, and after a delay of another twelve hours, managed to enter the U.S. by taking a bus to Detroit and meeting the U.S. woman with her car there.

Defense Committee Organized

Continued from page 1
by motives of political revenge against the rioters and cannot conduct a fair prosecution.

Von Beroldingen agreed to hold an evidentiary hearing on the recusal motion. The prosecution then moved to disqualify her as a judge, claiming she was prejudiced against the prosecution because she did not reject the motion. After refusing to agree that she was prejudiced, von Beroldingen was overruled and disqualified by Superior Court Judge Daniel Hanlon, acting on a writ from the D.A. The defense has countered and appealed to the Court of Appeals to reinstate von Beroldingen. A hearing on the

latest motion will be held soon before Judge Charles Egan Goff. The issue is expected to go to the California Supreme Court before it is resolved.

The Defense Committee has printed posters and tee shirts, and held numerous benefits, to raise money to pay the legal expenses of those who were arrested and to pursue investigation of police abuses during the riot. It is warning people not to talk to the state grand jury that has been probing the riot. The FBI has begun its own investigation, purportedly of civil rights violations that occurred when police invaded Castro Street in retaliation for the events at City Hall earlier in the

evening.

A "blue ribbon" panel appointed by Mayor Dianne Feinstein dissolved almost as soon as it had been formed, because members were fearful of libel suits against them. The official investigation was then handed over to the city's Police Commission, which contracted it out to the Stanford Research Institute (SRI). SRI was a target of student protests during the Vietnam War because of its defense contracts and its alleged ties to the CIA. It was subsequently severed from Stanford University. SRI also investigated the San Francisco State riots ten years ago and later helped reorganize San Francisco's

welfare system to reduce the number of people eligible for welfare and the amount of welfare payments.

Over \$10 million in claims have been filed against the Police Department and the City and County of San Francisco for police violence during the night of May 21-22. These claims represent some 50 individuals of over 200 citizens who claim injuries by police at Civic Center, on Market Street, and in the Elephant Walk bar on Castro Street.

Five police officers have sued the City and County for a total of \$6.4 million, claiming "mental, physical and emotional stress and injury" caused by Police Chief

Charles Gain's restrained handling of the riot. Police criticism resulted in his removal by Feinstein — effective the end of her present term, in January. Many members of the gay community, however, believe that Gain's restraint prevented a loss of life.

Members of the Committee point to the nationwide significance of the May 21st riot, as exemplified recently by the struggle against the homophobic film "Cruising" in the streets of New York's Greenwich Village. Contributions to the May 21st Defense Committee can be sent to the Capp Street Foundation, 558 Capp St., San Francisco, CA 94110.

BOSTON SHOPPER'S GUIDE

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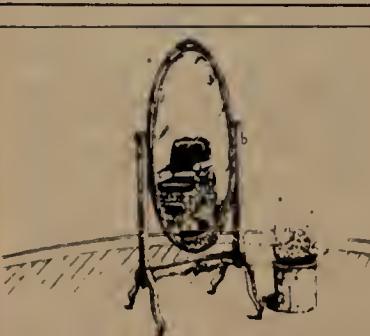


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Conntrack

Hartford Gays Support Carbone in Mayoral Primary

By Andy Beck

HARTFORD, CT — If elected mayor of Hartford, Nick Carbone has pledged to appoint a special liaison between his office and the gay community — someone, he indicated, chosen or recommended by the gay community itself.

Carbone made this pledge at a benefit "Disco for Carbone" sponsored by an umbrella organization called the Hartford Human Rights Coalition. The Coalition is composed primarily of interested individual men and women from the Connecticut Gay Task Force, Dignity/Hartford, and Metropolitan Community Church/Hartford.

The gay community in Hartford has become very interested in the city's Democratic mayoral primary, to be held Tuesday, Sept. 11, which pits Carbone, now the deputy mayor and one of the strongest forces on the City Council, against incumbent Mayor George Athanson. It is widely agreed that whoever wins the Democratic primary is virtually assured of election in November.

In 1978, Carbone co-sponsored two attempts at getting a gay rights ordinance passed in Hartford that would prohibit discrimination based on sexual preference within the city government itself and with all contractors doing business with the city. The

Board of Education was excluded in each bill. Both bills passed the Council, following a public hearing process which featured vocal and extensive participation by lesbians and gay men, something until that time quite unprecedented for the Connecticut capital.

Athanson, however, vetoed both bills, vetoing the first as he was about to board a delayed plane at Kennedy Airport in New York. The City Council, however, overrode the veto of the second bill, which was in actuality a comprehensive human rights ordinance for the entire city, prohibiting discrimination based on sex, criminal status, race, and religion, as well as on sexual preference.

Gay rights, however, has not emerged as a major issue in the race. Carbone and his slate of Council candidates, however, all endorsed by the Democratic Town Committee, made an impressive showing at the disco. Four of the Council candidates, Mildred Torres, Ray Montiero, Rudy Arnold, and Rich Goldstein, and City Treasurer candidate Cornelius Dempsey accompanied Carbone to the disco and mingled with the crowd of over 200 people, most of whom were gay men and lesbians. Speakers at the disco encouraged voter registration and reminded people that gays in

Hartford have been relatively free from police harassment, but by electing any officials who have taken public stands against gay rights, those freedoms could be in jeopardy.

Carbone spoke for approximately 50 minutes at 10 p.m., fielding questions on a variety of issues, including the morale and staffing problems of the police department, housing problems, fuel-oil cost problems for low-income households, and on urban renewal problems in Hartford's West End, where a majority of the city's gay population lives. One young man, interested in joining the next class of police officers, was concerned about whether being seen at a gay bar would jeopardize his position. Carbone gave him an emphatic "no," explaining that the man's rights are now protected under the Human Rights Ordinance.

The Hartford Human Rights Coalition felt that the disco served not only to promote Carbone's candidacy among the gay community, but also as a way to thank Carbone and the incumbent City Council members on his slate who voted in favor of the Ordinance and rallied to override the Mayor's veto. As a result of the disco, the Coalition was able to present the Carbone campaign with approximately \$500.

**GAY
VOTES
EQUAL
GAY
RIGHTS**

The MASSACHUSETTS GAY POLITICAL CAUCUS (Gay Legislation) will hold a meeting to discuss the 1980 legislative agenda and initiate committee work. Join us Wednesday, Sept. 12, 7 p.m. at Somewhere, 295 Franklin St., Boston.

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Children of Lesbian Mothers Speak Out

By Betsy Smith

While listening to the children of lesbian mothers with whom I spoke during the following interviews I had many different reactions. These ranged from sadness to amusement, anger, pride and respect.

It was painful at times to hear so many children speak about their fear that their friends would find out about their mothers' lesbianism. I became furious, not at the children or their mothers, but at a homophobic world that creates such a hostile environment for gay parents and their children. This is yet another area where gay people and our children are victimized. This blatant oppression can be heard through the voices of these children.

I felt a tremendous amount of respect for all the parents and children I met. Most of these children, whether or not they are aware of it, have incredible insights into life and growing up. They have a strong and sophisticated sense of what is fair and what is unjust. John, who is 13 years old, was able to draw a parallel in the power dynamics in this society between gays and straights, and teenagers and adults. When I was John's age, I was making queer jokes without any awareness of what I was saying. These children all had a consciousness that many of us didn't begin to develop until much later.

This is obviously not a definitive article about the lives of children of lesbian mothers. Every child will have his or her own story to tell. I interviewed boys and girls of diverse ethnic and class backgrounds. Unfortunately, I was unable to contact any children who lived with their gay fathers to interview.

There have rarely been articles written about children of gay parents, and the articles that are published are not in the form of complete interviews. Instead, they contain many of the writers' biases. I have tried to refrain from interjecting my own biases, although sometimes that was impossible, and instead have transcribed almost everything the children said to me (omitting only what was incoherent on the tapes). I hope this will reflect the scope of the feelings different sons and daughters of lesbian mothers have.

Rockel is an eight year old girl who lives in Cambridge with her mother, Joan, and her mother's lover, Daphne.

B: How did you find out your mom was gay?

R: Well I knew a long time ago — but I didn't know exactly what gay meant.

B: What did you think it meant?

R: I knew that Joan was gay.

B: Do you remember talking to Joan about it?

R: Well, once I asked a friend of Joan's, "Is Joan gay?" and she said "Yes, do you know what that means?" I think gay means when a woman loves another woman or a man loves a man — the same kind of sex.

B: Do you think that's okay?

R: It doesn't matter to me. I wouldn't really care if she loved a man and a woman . . . because she's happy with what she's doing . . . with who she's loving.

B: So it doesn't matter to you if Bonnie is involved with a man or woman?

R: Well, if she weren't involved with Elaine it would be all right. But I won't be very happy when they break up . . . if they break up.

B: You feel pretty attached to Elaine?

R: Yeah.

B: Do you spend a lot of time with Elaine?

R: Yeah — when I spend time with Elaine I spend time with Bonnie.

B: Do you think your mother's relationship with Elaine is as good as your friend's parents?

R: Yeah . . . probably. I don't think mothers and fathers get along as well as wives and wives . . . or women and women. It's just that I've never heard of women getting married . . . I guess a priest marries them.

B: I think it's done but not very often. Rockel, do you ever see your father?

R: I'm going to see him real soon.

B: Do you see him often?

R: No . . . once a year. And now it's going to be even less because he's moving to the midwest. I wouldn't mind seeing him more often. If he were around here I would at least want to see him three times a year because it's weird not seeing him more often. Well, it's not really weird because I'm pretty used to it because they broke up when they were two. I mean when I was two. Two years old is pretty young to get married.

B: Do you ever talk to your other friends about your mother being a lesbian?

R: Are you crazy? Never in my whole life will I. Susie is the only one because her mother's gay. But she doesn't know what gay means, is, or what. Her mother just told her and her brother that she was gay and that's it and didn't really explain it.

B: What do you think of that?

R: I think that was sort of stupid because I asked Susie once in school, "Susie, is your mother gay?" and she said, "I don't know" . . . like I would but usually I say no when people ask me that in school. Like if a person is attacking someone around their waist or something someone will say, "Eww, you're gay."

B: Do you hear those comments often in school?

R: Yeah . . . but at summer camp where I am now there isn't enough time for kids to think about if someone's gay. I wonder why it's so stupid to a lot of people . . . that gay is stupid?

B: What do you think?

R: Probably they don't have any relatives who are gay who can see that they're fine, or they're married and they think that's fine and they wouldn't want it to be any other way . . . or their mother or father says, "those queers or gays" or something like that. A lot of times that's where a child gets things about gay people. I'm sort of on the merge of seeing what people would do if they knew my mom was gay and like I asked my friend, "What would you do if I said my mom was gay?" and she said, "I wouldn't be your friend anymore," and I thought I'll never tell her. Can you imagine a person doing that? But some of my friends are too close to me to not be my friends anymore.

B: Why do you think people have such strong reactions?

R: Maybe because she was brought up knowing that she was gonna get married and have a kid and everything. For some time now I've been saying to people that I might not ever have a husband and get married and have a baby.

B: You say that to your friends?

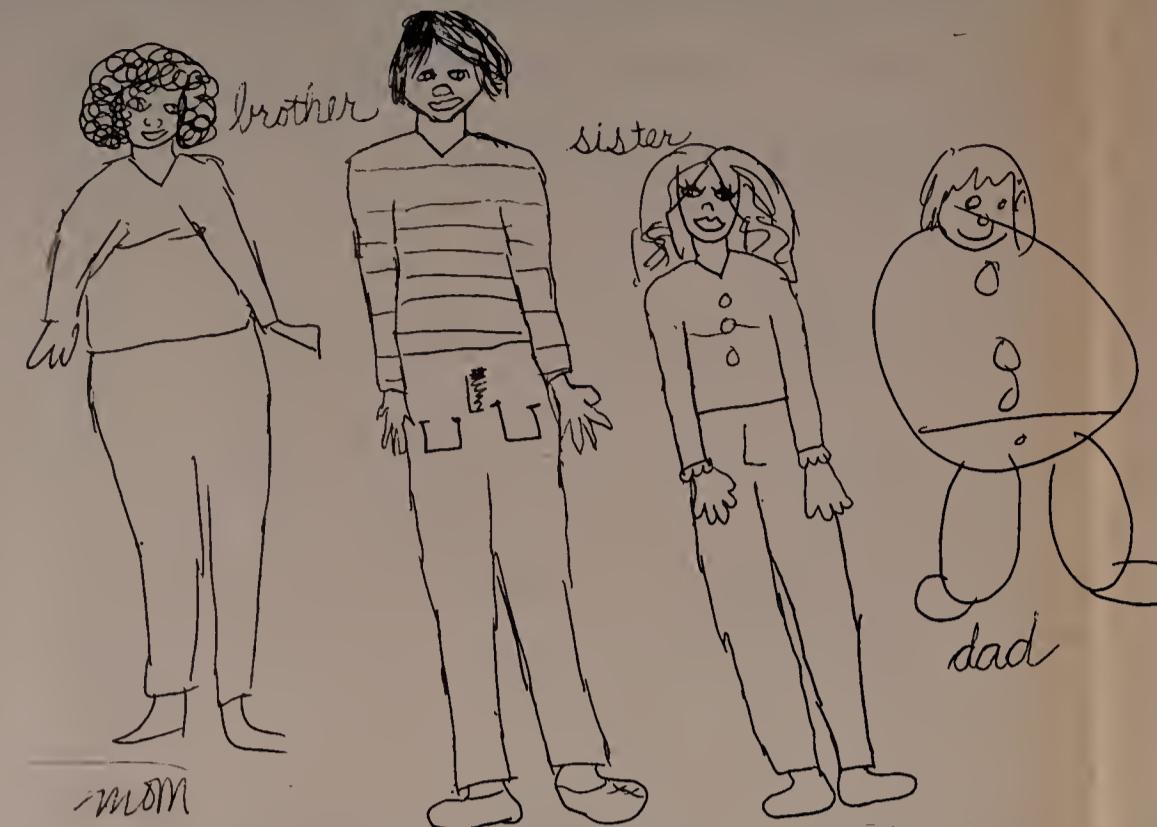
R: Yeah.

B: And what do they say?

R: I say I might adopt a baby.

B: Do they think that's a crazy idea?

R: I don't think that's fair. They shouldn't judge people like that . . . I



R: No . . . 'cause my other friend is thinking of adopting. I mean just because you have eggs inside you don't have to make them babies.

B: Can you describe how it's different having a mother who's gay?

R: All of my friends . . . they believe their mothers and fathers. They believe that in every home there is a mother and a father and a sister and a brother and a baby . . . like if you're playing house everyone says that. And like in school when they send notes and it says, "Dear Parents" sometimes I cross out the "s" because Joan isn't a parents. Also girls call their parents moms and dads but Joan likes me to call her Joan.

B: Do you ever hear the word faggot at school?

R: Some but you more hear the word queer.

B: Did you go to Gay Pride Day?

R: I wanted to go but I was scared to take the risk of losing a friend.

B: Which friend?

R: Any one. Just in case. I went to the beach instead.

B: Had you ever been to a Gay Pride Demonstration before?

R: Probably when I was younger . . . like in my fours and fives. And no one cares if you're four or five.

B: Do you ever talk with your other friends about your mom being gay?

R: No . . . I don't really need to talk about it . . . as long as you're a friend it doesn't really matter if your mom is gay.

Ann and John are both 13 years old. They are friends and live in the suburbs of Boston.

B: What does it mean to you that your mother's gay?

J: It doesn't really bother me. Sometimes it can get in the way, like when my mother has a new lover. Once my friend came over and I said, "Ma, I want you to meet my friend." She was in the other room and I didn't really want us to walk in on them. You have to be more careful than you would if your mother was straight. Sometimes it's a little awkward. Like when your friends are talking about how people are fags or gay people are weird it can really bother you sometimes.

B: I was wondering if kids use those words a lot at school?

J: Well, I use them a lot too. I don't use them around my mother. If I do then she says, "John, I don't want you to use those words around me." And if my friends use them she really jumps on them. I would feel weird if a mother said that and if I didn't know they were gay and someone called their son a faggot and then the mother jumped on them. It would feel weird if I were the kid getting jumped on. Sometimes I say those words and sometimes I just ignore them.

B: What does the word faggot mean to these other kids?

J: Sometimes they just use it as a swear — they don't really mean it. A lot of times now kids are just saying "Aw, you're gay" and it's supposed to be an insult.

A: They also call people lezzies.

J: You probably hear that more than I do — girls would probably hear that more than boys.

B: Do you and your mother's lover get along, Ann?

A: Yeah. Sometimes if I have a friend over it's a little hard 'cause Heidi isn't very careful. And if I have a friend sleep over I just say "Let's go to Dunkin Donuts for breakfast" before they get up. I lie a lot to cover up. I say "My mother's having a friend over because they're making costumes for a party" or something like that. You sort of have to cover up your eyes.

B: Do you feel angry that you have to do that?

A: Yeah! Sometimes I take it out on my mother.

B: How do you take it out on her?

A: If she's having her lover over for dinner I'll start yelling at my mother and say, "Why does she always have to come over?"

B: . . . You mean when it's not as if you don't like her lover, but you're just angry about it . . .

A: Yeah.

J: Some of my good friends were gonna come on a long trip with us but my mother said she'd have to come out to them and I didn't really want to do that. One of them knew but the other friend would probably tell everybody and I didn't want that. And one time we were going out to a fancy restaurant and I said "Ma — no holding hands under the table." And she said "Why not?" and I said "It's kind of embarrassing. What if someone walks in that I know?" We got into a big fight and I ended up not going.

B: Does it ever make you angry at society or the rest of the world or do you just feel angry at your mother?

A: A lot of people are saying it's against the law to be lesbians or gay isn't it?

B: Well — there are certainly no laws that protect gay people, that's for sure.

A: I don't think that's fair. They shouldn't judge people like that . . . I

"That's all right — my mother's gay too."

B: Did you hear about the Briggs Initiative in California — that law that they tried to pass which meant that gay people couldn't teach?

J: I remember that. I don't think that's very fair. I mean they should keep their personal lives out of the job but it's hard. Like once when we got a new teacher everyone started asking him if he had a wife. And I mean it could be awkward for the teacher. Like if he brought his male friend to school he'd have to say it was a brother or friend or something. It's a little awkward. Then if the school board found out, he could get fired.

B: Have you ever been to any demonstrations, like gay pride day?

J: No but I went to a conference one. It was kinda awkward last year when I was talking to a friend and said I was going to the conference and I called it a mothers' conference and my friend's mother said, "Oh, I'd like to come to that. It sounds interesting," and I had to say it was locked and no one new could come. It was like a club . . . it's kinda uncomfortable — not all the time.

B: How did you like the conference?

A: It was all right.

B: What did you like best about it?

J: There was a big lake out there.

Danny is a 12 year old boy who lives in the suburbs north of Boston with his mother and his 8 year old brother.

B: How do you feel about being interviewed? Does it feel weird to you?

Danny: Sort of. I've never been interviewed before. But when I become president of the United States I'll be interviewed a lot.

B: Maybe I'll come interview you then. I was wondering whether you ever talk to kids at school about your mom being gay?

D: No. I talk to my friends a lot but we don't talk about homosexual stuff.

B: Do any of your friends know your mom is gay?

A: No.

B: I know the word faggot is used commonly with kids. I was wondering if you get offended by it?

D: Once in a while but none of my friends use it. Kids who use it probably don't know what it means.

B: Do you remember what the first things were that you heard about homosexuals?

D: I don't really remember. I guess I never really thought about it.

B: Do you have any other friends whose mother or father is gay?

D: I don't know. I know some kids I know whose parents are divorced but I don't know if they're gay or not.

B: Does your mother have any friends whose kids are your age?

D: Yeah. In the Lesbian Mothers' group.

B: Do the kids get together.

D: Yeah. They were all going to go camping this week but I'm going away.

B: Do you get together with that group?

D: There's a big outing every year and we all go camping.

B: How many people go on these outings?

D: Last year there were a lot more than the year before. There were about 20 or 30 . . . maybe 15 kids . . . 20 if you count the babies.

B: Is 10 you hang out with the kids all the time?

D: Yeah . . . there's John and Joey . . . and I hang out with them.

B: Do you and John talk about your mother's being gay? Does it help to know there are other kids with mothers who are gay?

D: Yeah. It's good to know . . . but I don't feel bad that my mother's a lesbian. We don't talk about it much. The first year when we went there was a rap session and they made sort of a movie about us talking and videotaped it.

B: What did you rap about?

D: Oh; I don't know. Two years ago we talked about what the meaning of the word faggot meant. And the different feelings we have about our mothers and our first reactions and if we told other kids . . . stuff like that.

B: Do you remember more about what you talked about?

D: I don't remember . . . we didn't do it much last year.

B: Has it been helpful in some way?

D: Yeah, just to know . . . sometimes you think you're the only kid whose mother is gay and it's nice to know that there's someone else like that.

B: Are there things that you can talk about that you really like about your mother being gay?

D: I don't know. I think my mother can't have a better life than she has now. It's better than most men and women. After she got divorced and was going out with men for a while they weren't as friendly. Judy is real friendly . . . so . . . that's one advantage. And I guess you could call Judy a second mother. She does a lot of

Organizing in Mexico

By John Kyper

Only recently has gay liberation come into public consciousness in Mexico. The *Frente de Liberacion Homosexual* (FLH) was formed in 1971 in response to the firing of several homosexual employees by the Sears store in Mexico City. But its members cancelled a planned picket because of fears they would be attacked. The memory of Tlatelolco was still fresh, when the army had machine-gunned a demonstration during the 1968 Olympic Games, killing 500 and wounding 2000, and invaded the University of Mexico, imprisoning thousands without trial. In June, 1971, police had allowed vigilantes to attack a leftist demonstration and kill 100 people.

Instead, FLH established several rap groups. The energy eventually dissipated, however, and after a couple of years the last rap group had disbanded. There followed for several years sporadic attempts to start gay organizations, with scant success.

Juan Jacobo Hernandez, a French teacher at the *Universidad Autonoma Metropolitana*, was one of the veterans of FLH who formed the *Frente Homosexual de Accion Revolucionaria* (FHAR — Homosexual Revolutionary Action Front) in April, 1978, in response to numerous anti-gay assaults and murders and police harassment in the Federal District. The group first protested a play by a group of Uruguayan exiles that portrayed soldiers of that country's dictatorship as homosexuals dancing the tango, and cast three effeminate young men as the high bourgeoisie. Jacobo wrote a letter of protest for the group, but only he was willing to sign it for publication, in *Unomasuno*, an influential leftist daily.

Like other countries under the Napoleonic Code, homosexual activity per se is not illegal in Mexico, but the influence of the Catholic Church intensifies the prejudices of a culture so imbued with machismo. FHAR and most other progressive movements are consciously leftist; Mexico is a

country with socialist pretensions (it never recognized Franco's Spain or broke relations with Cuba) and such extremes of poverty as are rarely seen in the United States. As the more conservative gays are closeted and totally uncooperative, there is no place yet for an organization like the National Gay Task Force, or a newspaper like the *Advocate*.

FHAR's first action was to participate as a contingent in last year's annual July 26th march commemorating the Cuban revolution. The march also marked the tenth anniversary of the beginning of the student movement that was crushed at Tlatelolco Square. Many of the prisoners taken after the massacre were still being held in 1978, and a demand of the march was their release — which the government later did.

The gay contingent was small, only 30 people, but it caused a sensation. As Jacobo put it, "We came out in every newspaper in Mexico. Nobody could believe it — not the Right, not the Left. We surprised everybody. Everyone wanted to know what we were doing." Some leftist publications, like *Unomasuno* and *Siempre*, a mass-circulation magazine, gave them sympathetic treatment. *Siempre* recently published an interview with Jacobo and other FHAR members.

Much of the bourgeois press, however, was sensationalistic and violently anti-gay. Slurs like "lilos colorados" ("red lilies") were commonplace in their coverage of FHAR. *Alerta*, a rag combining the sewer journalism of the old *National Enquirer* with the homophobia of its present "respectable" incarnation, has been a particularly flagrant example of gay-baiting.

After July 26th police retaliated against gays by raiding the bars. In September four gay men were brutally tortured and murdered in a large apartment building. Gory press accounts falsely accused the four of having been in an "orgy." In a classic case of blaming the victim, police again pulled raids,

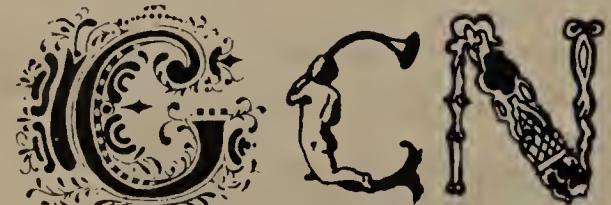
arresting 200. A week later FHAR filed suit against the police and demonstrated outside their headquarters. They were joined by members of *Oikabeth*, a lesbian group, and by other feminists and leftists. The last 25 arrestees were released. Harassment continues: in January seventeen "hustlers" were arrested on the streets of the capital and forced to pose for the press in humiliating poses.

FHAR is publishing introductory pamphlets about homosexuality and about legal rights. It has its own newspaper, *Nuestro Cuerpo (Our Body)*, and magazine, *Politica Sexual*, and also plans a hot line. Early in June 100 of its members participated in a massive march against the Somoza dictatorship in Nicaragua, and at the end of the month 1500 marched for Gay Pride Week.

A conservative backlash is beginning to emerge, however: the hitherto cooperative *Unomasuno* failed to publish one of FHAR's letters in July. After an inquiry it was learned that President Lopez Portillo, at a meeting with press representatives several days after the Gay Pride march, had expressed his "concern" that the widespread coverage given to homosexuality "could cause an impact on the Mexican family." Censorship is that subtle in a country that does not enjoy the same degree of press freedom that is taken for granted in the United States. FHAR must be careful that its own publications don't get shut down by the government.

Joint actions had been planned for August 14th to protest the attempt by the Immigration and Naturalization Service to bar two gay Mexicans from the United States, after they were detained and interrogated at San Francisco International Airport. Simultaneous demonstrations were to have been held at American Embassies in Mexico City and London, and outside the San Francisco office of the INS, where the two were to face a deportation hearing. The

Continued on Page 11



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Continued from Page 10
demonstrations were cancelled after the INS issued a nationwide directive halting attempts to ban gays from the country.

Jacobo visited San Francisco in January and August to obtain support from the American gay movement. He was interviewed in January by David Noel Hinojosa, a writer for the *Bay Area Reporter*. Also present were Pat Brown, a long-time gay liberationist of Berkeley, California, and Carlos Toimil, a compatriot in FHAR.

N: Tell me about the traditional gay places in Mexico. Are there bars and baths?

Jacobo: Gay life is class-oriented. People with no money go to the street. Those with a little money go to the movie houses, or to a steam bath — could be very pleasant or very unpleasant. The baths are dark, dank and smelly.

You have few choices: if you're gay, you go to the street, a movie house or a steam bath. The last place is a bar — going to a bar costs you 150 pesos [about \$7] just to get in. There are only seven gay bars in Mexico City, whose metropolitan population is now 18,000,000.

Jacobo has subsequently discovered improvised dance halls in proletarian neighborhoods around Mexico City, where drag queens dance along with families and elderly people. Generally, working class people are much less anti-gay than members of the middle class.

N: Of the highly visible gay people, do they fall into the upper, middle or lower classes?

J: Upper class gays are not visible. They go to Acapulco and New York. Middle and working class gays are highly visible, especially the working class. (Unemployment is high — almost 50% of the Mexican working class population can't get a job.)

N: Give us some of the background of the movement.

J: There were the raids in September, of gay places. If you're obviously gay and on the street by yourself at two in the morning, they accuse you not of homosexuality (not illegal) but of prostitution. When you get to the police station you have to pay a 5000 peso fine, which is the

minimum working class wage for a month. If you don't have the money, you go to jail for 15 days. If you go to jail and you're a worker, you lose your job. So you give the police anything: your watch, your money, etc. If you don't have anything, they rape you or they make you set somebody else up. They may make you give them names of other people. They can take anything you have of value if you don't want to go to jail. These people went to jail, so we staged a march on the police station, which was very successful.

The penalties had been illegally high, and the protest resulted in their being reduced back to a 300 peso fine and 36 hours in jail.

N: How many people do you have?

J: There are approximately 300 in the different groups — FHAR, Oikabeth and Lambda [a more conservative group] — but only 25 are active and know enough to speak with any authority. FHAR's membership is almost entirely male.

N: Is the gay movement close to the feminist movement?

J: Yes, when we came out on July 26th, they marched with us. We participated in a demonstration at the Canadian Embassy to protest the kidnapping of an Algerian feminist in Canada. She was kidnapped by her brother after she announced she didn't want to return to her husband in Algeria. Disagreements between men and women in the movement are similar to those that have been encountered in the United States and Canada.

N: Are you in touch with other gay groups in Latin America?

J: Yes, we are: Costa Rica, Guatemala, Colombia, and Brazil. Gay liberation is very widespread in Brazil, but they suffer repression. Their newspaper *Lampiao* was in trouble recently, because of its leftist politics. In Colombia they're underground. In Costa Rica, kind of underground, but well organized. They had a good publication in Costa Rica called *Pa Fuera (Out)* [not to be confused with the Puerto Rican gay publication of the same name]. Argentina was liquidated after the 1976 coup and many of

its members have disappeared. Some gays were tortured and killed; others who were members of leftist groups have gone underground.

N: What is the purpose of your trip?

J: We want to make American gays know we exist, to raise funds and make contacts. In August we contacted COHLA [Comite de Homosexuals Latino-Americanos] in New York. We've contacted many groups in San Francisco, including the Third World Gay Caucus and GALA [Gay and Latino Alliance]. We want to have an exhibition of Mexican gay art here, to raise money. I was talking with Don Jacobs of San Francisco Gay Rap, and he asked, if we can't help with money, how else can we help? I said, with books, with literature. If they send us books, that's money to us. American books are very expensive in Mexico. Send us newspapers, letters, anything.

N: What do you hope to achieve?

J: We want to make our presence known to gays outside Mexico. We want to be in the press to gain world opinion. We don't want oppression there to go unnoticed. That way people will be more careful how they treat gays in all countries.

It's a matter of *life and death* for the movement to receive outside support. Before we came out, no one knew about us. Now they are so shocked they cannot articulate a response. As soon as they can see our weaknesses they are going to let us have it. If there is more organized harassment and we have no outside aid, we are lost. If we are isolated, we are lost. We need support. I must stress this.

If we can keep this up, we will reach Mexican homosexuals, the intellectuals, the middle class — we have to reach them. We think that gay rights in our country are not enough because they can be easily won. There are no specific laws that attack us. We think that our condition in Mexico is not due to politics but to machismo. We will not be free until all are free.

People wishing to contact FHAR can write to Apartado Postal 13-320, Mexico 13, D.F., Mexico.

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Page 2: THE SEXUALLY ACTIVE MALE

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If lubricants are involved in the sex act, use water-soluble preparations that will wash away. do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina....

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

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By Bill Brewster

Two of the more unpleasant assumptions in popular music are that song lyrics must be heterosexual (with the possible exception of disco) and that women pop musicians can do little except sing. However, music of alternative orientation has always existed — albeit in small quantities — as we hear on several reissues on the Stash label, whose topical l.p.s also include such worthy themes as reefer music and copulatin' blues.

Empress of the Blues Bessie Smith's bisexual tastes were well known during her day, and "AC-DC Blues" opens with her niece, Ruby Smith's, account of a party, with excerpts from the late Bessie's "Soft Pedal Blues" interspersed with Ruby's matter of fact account of the, to say the least, unusual goings on. From there, the music moves gaily through '20s and '30s gassers like Ma Rainey's "Prove It on Me Blues" and no fewer than three renditions of "Sissy Man Blues." Instrumentally, my favorite of the three is Kokomo Arnold's with its Mississippi Delta guitarwork, though its closing line "If you can't send me no woman, send me a sissy man," leaves me wondering why gay sex should be relegated to a second class status. I can



Bessie Smith

imagine the double bind of being both black and gay, yet on "Freakish Man Blues" (1930), George Hannah optimistically sings: "There was a time when I was alone, my freakish ways too (extreme?)/ There was a time when I was alone, my freakish ways too (extreme?)/ But they're so common now, you get one every day of the week:/ Had a strange feeling this morning, well I've had it all day./ Had a strange feeling this morning, I've had it all day./ I'll wake up one of these mornings feeling we'll be here to stay." I should hope so — for too long gays as well as blacks have been invisible throughout America.

As for the "Women in Jazz" selections, the electricity and verve vary considerably among the three l.p.s' 48 cuts, but in total they debunk the notion that women's contribution to jazz instrumentation consists of pianist Mary Lou Williams (whose career spans the

entire recorded history of jazz and whose rolling boogie style sparks several cuts here). In jazz bands as well as assembly lines, women (like blacks) were able to take positions previously reserved for men during the Second World War. The 1945-46 selections from the International Sweethearts of Rhythm swing with the best, thanks to an imaginative wind section. Bonnie Wetzel's strolling bass intro to a 1954 "Man I Love" and Edna Williams' cool trumpet on "A Woman's Place is in the Groove" discredit the wisdom of moving women off the bandstand when the men returned from Europe after the war.

Stash's jazz l.p.s were generally recorded a decade or more after their blues selections and so benefit from improved studio technology. Fortunately all cuts have been left in their original monophonic state instead of being rechanneled into a botched imitation of stereo, like some reissues.

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Children

Continued from Page 9

M: I get along with her. She's crazy.

B: How do you mean?

M: Cause she likes to do fun things like go to carnivals and spend money. She likes to go places. Sometimes she tells my mother it's okay if I skip school to go somewhere with her.

C: Really?

K: How come she doesn't do that with us?

B: What else does she do with you besides take you to carnivals?

M: Out to eat and stuff. We play games . . . funny games.

B: Do you think she and your mother have a good relationship?

M: Yeah.

J: Not mine. They're separating right now. I still see Carol cause she lives near here. I feel sad about it but . . .

C: I see my father every summer. J: I used to go with him but then they had a baby and the baby took my place.

B: Do you feel good that he lives in Maine or would you rather have him living around here?

C: I don't know. I'd rather live with both of them instead so I could see them all the time.

B: Do your other friends at school know your mother's gay?

All: No.

C: I'd get laughed at.

K: I'd be embarrassed.

M: I wouldn't.

K: You wouldn't be embarrassed?

M: No. I wouldn't be embarrassed. If they don't like it that's too bad. You can't change it.

C: And it's not your fault.

K: I would get embarrassed though. Just because they make fun of you.

J: But I bet lots of kids in the class — their mothers are lesbians if they ever brought it up. They probably wouldn't believe you if you told them your mother's gay.

B: Has anyone ever been mean to you because of it?

M: Yeah. Sometimes when you're

walking in the march or something they look at you like you're crazy or something.

J: Yeah. And they stare and say, "Kids . . . how could kids do that!"

B: Do any kids use the words "faggot" or "queer" at school?

All: Yep.

J: They have fights and call each other faggots and stuff like that.

C: This kid called me a lezzie once.

B: What do you think she meant by that?

C: I bet she don't know what it means. She said, "Hey lezbo."

K: I use those words sometimes. It's just another word. Faggot to me means sissy.

B: Do you think that's a bad thing to be?

K: No.

C: I used to be a sissy.

B: Then why do you call people faggots?

K: Just to get rid of them . . . or make them chase you or something.

J: I use those words sometimes, but when I think about it after, I think I'm just making fun of my own parent. I use it but I know in my own head what I'm really saying.

B: Do you feel proud of your mother being a lesbian?

J: Yeah, in a way.

K: Yeah, kinda. When I found out that my mother was gay it just dawned on me — what is that? I didn't know what it is.

J: I thought it meant real happy.

K: Yeah. Me too. She said, "I'm gay" and I said, "I know you're happy."

B: Do you have adult men you're friends with?

All: Yeah.

C: Some of them are gay too.

B: Is it important to you to have them as friends?

All: No.

J: It doesn't really matter. It's just that you know there's someone around who cares for you . . . that knows your parents are gay and won't make fun of you or anything or laugh at you.

B: Some people would say that if your mother's a lesbian and has a son that . . .

J: They're supposed to be called a bastard if they do.

C: Yeah. I'm no bastard.

B: Well, I was thinking more that people think it's bad because a son should have a father . . . what do you think of that?

J: I think it's wrong, really. They can make it through their life without having a father all the time.

B: Some people also think that gay people shouldn't have kids because their kids might grow up thinking they should be gay.

J: I don't think it's true because a kid can grow up to be whatever he wants to be. He can be gay or straight.

K: I know. I could get married if I want.

J: I'm not going to be either one of them. I'm just gonna live by myself . . . me and my alligator. And I'm gonna get a St. Bernard and a monkey.

K: I'm gettin' me a BIG dog. I might have some kittens and a dog.

B: I was wondering if you knew who Anita Bryant is?

M: Yeah . . . I know a lot about her.

B: Like what?

M: She don't like gay people and all that stuff.

B: What do you think of people like Anita Bryant who thinks that gay people shouldn't be allowed to do certain things . . . like be teachers for example?

M: Well, if she wants to be against them that's all right but she shouldn't be like that.

B: Like what?

M: Like that. If she wants to be against gay people she should keep it to herself and not tell other people that stuff.

B: How would you feel if one of your teachers was gay?

M: I wouldn't mind. It wouldn't make any difference. They're probably the same as any other teacher.

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English leather M/Cycle jackets. Call (617) 266-5473 between 7-10pm. (8)

12 STRING GUITAR

Yamaha FG-230. Excellent condition \$150 or best offer. Call Kim at 391-2033, evenings.

FOR SALE

Two new English "Lewis Leathers" m/cycle jackets. Both 38". Offers. Phone (617) 266-0879.

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THE JIM CLARK MOVING CO.
Licensed—Insured—Professional
24 hrs./day-7 days/wk.—No O.T. charges.
Local Jobs—Local Rates. 354-2184

Lesbian Movers and Haulers 436-2583

Reliable. 4 years experience Shana Plus; 436-2583. (8)

Julian Wright Moving Company
Licensed and Insured. Reliable
Experienced 661-2958. (11) due.

PRISONERS

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box K92. (c)

ATTENTION PRISONERS

If you want us to print your ads, please write very neatly and plainly. Print or use typewriter if possible. Fancy, small or closely-packed writing is unreadable and letters so written will be discarded from now on.

Gay, 24 yrs old, blond hair, blue eyes, loves to be loved; in prison now but not for long. Jim Jacobs 058493, P.O. Box 747, Starke, FL 32091.

I am a white male and gay, 30 yrs old, 6' tall and am interested in writing for friendship that might turn into a meaningful relationship. John Thomas 79-A-813, Clinton Correctional Facility, Box 367, Dannemora, NY 12929.

I am seeking an honest person who is fun-loving, respectable and intelligent in hopes of gaining one swell communication between that person and myself. My name is Mark D. Smith 152-778, P.O. Box 69, London, OH 43140.

Hoping to be released within the next 90 days and to relocate outside of Ohio, I am 48, black, an athlete all my life. Will answer all letters, race or religion unimportant. Sincerity is. Ralph Gholston, 145-096, Box 5500, 1582 State Rt 104, Chillicothe, OH 45601.

I am 24 yrs of age, and would like to correspond with someone gay for friendship. I am in search for a real, sincere man. Donald W. Tolbert, 142915, P.O. Box 45699, Lucasville, OH 45699.

ORGANIZATIONS

SUPPORT LESBIAN MOTHERS
Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

IDENTITY HOUSE

Lesbian, gay, bl, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER
Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

AFFIRMATION

For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For more information and/or support reply to GCN Box 985.

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3pm until midnight. (20)

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Untarlan Fellowship, Normandy Heights Rd., Morristown, NJ: Info: (201) 691-0388.

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 806, Reston, VA 22090.

BOSTON GAY CATHOLICS

Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

SUPPORT GROUP FOR GAY WOMEN

Meets every Friday 7:00pm
New Bedford Women's Center
15 Chestnut Street
New Bedford, Mass. Tel. 996-3341.
Come Join Us

Share yr feelings; meet new friends (8)

SEPT. CLEARSPACE EVENTS

8 Minds in Bodies 4-6
9 Outreach to Organizations 4-6
10 Drop-In Center 1-4
11 Publicity Committee Mtg 7:30
12 Education Committee Mtg 7:30
14 Men's Dance 9pm
15 Minds in Bodies 4-6

CLEARSPACE (617) 876-0215
485 Mass. Ave., Cambridge, MA 02139

NH LAMBDA

Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

GUIDE FOR NEW GAY GROUPS

Recently formed rural gay group seeks descriptions of the organization and activities of other groups, active or no longer functioning, nationwide. We believe there's no guide for fledgling groups and are therefore compiling one to share with others. From your successes and failures, what specific information can you report about membership, structure, publicity, funds, counseling, social/educational/political activities, etc? We'd like to receive a sample of your group's literature (newsletter, constitution, etc.) and detailed descriptions of your best programs. Washington County Gays, Box 1264, Montpelier, VT 05602

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) includes Newsletter, NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

PUBLICATIONS

Guardian, Independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. **Guardian**, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

Before you stop trying to find a lover try us. **Advice**, **Fantasies**, **Personals**. Twelve Issues \$10, sample \$1. **You're Not Alone**, P.O. Drawer 8398CH, Atlanta, GA 30306. (c)

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy, \$8.00 for 12 issues (in plain envelope) to REGIMENT, Box 247, Grand Central Sta., NYC 10017.

FOCUS

Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

FOCUS contest DEADLINE EXTENDED to October 1st: \$35.00 cash prize for best prose piece received. Fiction, features, essays, reviews. **FOCUS** has first publication rights on all entries submitted. **FOCUS** staff not eligible. Send your piece to **FOCUS: A Journal for Lesbians**, O.C.B.C. 1151 Mass. Ave., Cambridge, MA 02138

MODUS OPERANDI, a bi-monthly small press literary magazine, sample copy \$2.00. We also publish quarterly poetry anthologies. Sample copy \$3.00. M.O. Publishing Company, 14322 Howard Rd., Dayton, MD 21036. (9)

New England Bar Guide

MASSACHUSETTS

BOSTON

THE BAR
252 Boylston St. 247-9308

Disco dancing, mostly men.

BOSTON EAGLE

88 Queenberry St. 247-9586

Leather. Men. Thurs. Club Nite, Sunday

Brunch 3PM. Movies Mon. & Tues. 8PM

BUDDIES

733 Boylston St. 262-2480

Cruise-Disco.

CHAPS

27 Huntington Ave. 266-7778

Men.

DARTS

271 Dartmouth St. 536-8200

Dancing. Mostly men.

DELIVERY ENTRANCE

At The House Restaurant

12 Wilton St., Allston 783-5701

Men & Women. "It's Different"

HARRY'S PLACE

45 Essex St.

Dancing. Men.

HERBIE'S RAMROD ROOM

1254 Boylston St. 266-2986

Leather. Men.

Sunday Brunch 7PM Thurs.

JACQUES

79 Broadway 338-7502

Mixed. Dancing.

NAPOLEON CLUB

52 Piedmont St. 338-7547

Dancing Fri., Sat., Sun. Men.

PLAYLAND

21 Essex St.

Men (some Women)

119 MERRIMAC

119 Merrimac St. 523-8960

Dancing. Men.

Tues.-Thurs. Buffet 9-11PM

SAINTS

(Call 354-8807) Women

SOMEWHERE

295 Franklin St. 423-7730

Disco Dancing, Mixed.

Sunday Brunch 12-2PM

SPORTER'S CAFE

228 Cambridge St.

Men. Movies Mon., 5PM

Sunday Brunch 3PM

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

sept 8 sat

Boston, MA — Chiltern Mt. Club. Day hike or Bald Face Mt. in Maine. For more information call Peter Allen at home (207) 743-5407 or work (207) 743-8225.

Athol, NY — A Woman's Place. It's Harvest Time! Call (518) 623-9970 for more information.

9 sun

Cambridge, MA — CLOSET SPACE (WCAS AM-740). Transsexuals talk about their lives and society's prejudice. 10am.

Portsmouth, NH — Regular meeting of Seacoast Gay Men. For more information and location, call 803-431-7877 evenings.

Cambridge, MA — Gay Academic Union. First fall meeting, at Phillips Brooks House, northwest corner of [redacted] 4pm. All are welcome.

10 mon

Cambridge, MA — Folkdancing at Phillips Brooks House in Harvard Yard. 7:30pm. For info call Dee et 661-7223 or Michael et 492-1339.

Boston, MA — Organizational meeting for the March on Washington. We need people who will help answer the phone, distribute brochures and posters and build outreach efforts for the next month and a half. Glad Day Book Shop, 22 Bromfield (2nd floor), 7pm.

Morristown, NJ — Gay Activist Alliance in Morris County will hold a coffee house at the Unitarian Fellowship Church at 8:30pm. Call (201) 762-6217 for more info.

Boston, MA — Wider Opportunities For Women at 413 Comm. Ave. hosts a continuing support group for the unemployed job hunter from 6:00-8:00pm. Call 261-2060 for more information.

11 tues

Boston, MA — Sidney Falco Film Society presents *The Legend of Lylah Clare* at the Old West Church, 131 Cambridge St. 8pm. Donation \$2.

Somerville, MA — The Men's Childcare Collective is looking for new members. This is one way to support women, be with children and enjoy working with other gay and straight men. Come and meet us at the Somerville Multiservice Center, 1 Summer St., Union Sq. at 7:30pm. For more info call 49-5211.

New York, NY — West Side Discussion Group. 'How to make money' with Ruth Berman and Connie Kurtz. 26 9th Ave., 3rd floor, 8:30pm. Followed by social hour and refreshments. Donation \$2. All women are welcome.

12 wed

Boston, MA — Gay votes equal gay rights! Massachusetts Gay Political Caucus (Gay Legislation) will meet to discuss the 1980 Legislative agenda and to begin working on various projects, at Somewhere, 295 Franklin, 7pm

13 thurs

New York, NY — West Side Discussion Group. Meeting the needs of the elderly gay. John Heimuth of S.A.G.E. Inc. (Senior Action in a Gay Environment), which cares for and helps older gays in a variety of ways, moderates a panel of S.A.G.E. representatives. Unisex. 28 9th Ave. Social hour and refreshments follow. Contribution \$2.

Boston, MA — Chiltern Mt. Club potluck supper. Call Burt at (817) 268-8587 for more info.

14 fri

Boston, MA — New Harmony Sisterhood Bend in a concert to benefit the District 65 workers at Boston University. Old West Church, near Government center, 8pm. Also performing will be the district 85 Players in their musical comedy hit 'A Funny Thing Happened on the Way to the Negotiating Table'. Tickets are \$3.50. Info: 426-4903.

Cambridge, MA — AmTikva opening fall services and business meeting. Important issues for discussion and vote. Dessert potluck. Bring your special sweet. 8pm sharp at the MIT Gay Student Center. For location and further info call 524-1890.

Brighton, MA — WE ARE (Women's Educational And Resource Enterprises). Body, Mind, and Spirit for Women. Feel centered and whole in a supportive atmosphere while exploring your potential for growth. Sept. 14-16. Country setting. For info call 277-5944.

Cambridge, MA — In memory of the Attica Rebellion. Two films: *In the Event Anyone Disappears* and *We're Alive* (a series of interviews that break stereotypes and illusions about life behind bars. Shown at 8pm Fri. and Sat. at Redbook, 38 River St. (Central Sq.). \$2 donation to Benefit the Boston Bail Fund. For info call 491-1575.

15 sat

Boston, MA — Chiltern Mt. Club. Mt. Bond, New Hampshire, overnight hike. Call John at (617) 245-4874 for more info.

16 sun

Boston, MA — Chiltern Mt. Club. Plum Island birdwatching trip. Passerines are plentiful in early fall. Call Barbara Pease 367-0394 for more info.

Boston, MA — Charles Street Fair: flea market, refreshments, entertainment. 10am-5pm.

Boston, MA — Boston Men's Center is starting new groups each month (on the 3rd Sunday, at 2pm) to examine traditional sex roles and understand the harm done by sexual stereotypes, to reevaluate what it means to be a man and to provide each other support in the undoing of our sexist socialization. 25 Huntington Ave. Rm. 206. Call Eric at 776-9660 for more info.

Concord, NH — The New Hampshire Coalition of Lesbians and Gay Men will discuss plans for the March on Washington, fundraising ideas, a speakers bureau and a newsletter from 1-5pm. Open to all. Call (603) 224-7027 for more info.

17 mon

Morristown, NJ — Gay Activist Alliance of Morris County discussion of the March on Washington. Unitarian Fellowship Church, 8:30pm.

18 tues

Cambridge, MA — Women's Community Health Center. Lesbian Self-help Group and a Basic Self-help Group (to help understand our sexuality better) begin today. To register call 547-2302 as soon as possible. Also there will be an Open House to learn more about the history of the Center at 5:30pm

19 wed

Boston, MA — Chiltern Mt. Club. September meeting. Program on selling. At Arlington Street Church. 7:30pm. Call (617) 227-6167 for more info.

20 thurs

New York, NY — Committee of Lesbian and Gay Men Socialists at the School for Marxist Education. 833 Broadway, 8th fl. 7:30pm.

weekly events

SUN

Boston, MA — CLOSET SPACE (WCAS AM-740). Join co-hosts Muffy Wheeler and Joe Martin and their guests at 10am.

New York, NY — Lesbian Feminist Liberation. Women's discussion. Women's center, 243 W. 20th St. 3pm. (212) 691-5460.

New York, NY — Men's rap for gay and bisexual men. Identity House, 544 6th Ave., 243-8181. 2:30pm.

Boston, MA — Gay Recreational Activities Committee (GRAC) will be sponsoring roller skating every Sunday. Call 282-9161 for details.

MON

Boston, MA — Gay Light Support Group for high school and college age women who are or are considering being lesbians. Arlington St. Church, 355 Boylston. 7:30pm. Join us for rap, projects and outings.

New York, NY — Gay Men's Health Project. Counseling, referrals, information, free VD testing. 74 Grove St. 7:30-10pm. (212) 691-6969.

Morristown, NJ — Gay Activists Alliance in Morris County meeting at the Unitarian Fellowship, Normandy Heights Rd. 8:30pm (201) 691-0388.

tues

Cambridge, MA — Daughters of Bilitis, organization for women, has discussion group every Tuesday at the Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for information on DOB activities.

New York, NY — West Side Discussion Group. Women's discussions. 8:30pm. 28 Ninth Ave. at 14th St. Social hour with refreshments follows. \$2 donation.

Boston, MA — GAY WAY (WBUR 90.9FM). Join co-hosts Ann Maguire and David Soria and their guests at 8:30pm.

New York, NY — Lesbian Mother Custody Center — Dykes and Tykes. Legal Custody Clinic. 110 E. 23rd St. Room 502. Appointments: 780-5777 or 777-8358.

White Plains, NY — Westchester Gay Men's Association weekly rap session and social at 255 Grove St. 8-11pm.

wed

Boston, MA — OUT HERE! Evening summer rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston. 7-9pm. Join us for an alternative to the bars to meet and talk about our lives.

Cambridge, MA — Daughters of Bilitis discussion group for women over 35 on the second Wednesday of each month. 8pm. Old Cambridge Baptist Church, 1151 Mass. Ave. Call 661-3633 for more information on DOB activities.

New York, NY — Chelsea Gay Association (last Wednesday only) meeting and coffeehouse at St. Peter's Church. 346 W. 20th St. 924-9434.

thurs

New York, NY — West Side Discussion Group. Men's and women's discussions. 26 Ninth Ave. 8:30pm. Social hour with refreshments follows. \$2 donation.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston) 3:30pm. All are welcome. Free!

Cambridge, MA — Daughters of Bilitis discussion group every first, third and fifth Thursday of the month at the Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for more information about DOB activities.

FRI

New York, NY — Disco Coffeehouse. 26 Ninth Ave. 10pm. (212) 691-4733.

SAT

Boston, MA — OUT HERE! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps, and projects.

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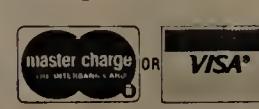
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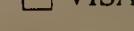
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